

THE CHINESE RECORDER

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A Message of Sympathy and Appreciation

EDITORIAL

Whilst the present issue of THE CHINESE RECORDER was passing through the press Dr. Frank Rawlinson, the editor, was laid aside in the Country Hospital with a severe illness. The members of the Editorial Board who have had the writing of these editorials take this opportunity of expressing their sympathy with Dr. Rawlinson, their thankfulness for his returning health, and their appreciation of all his valuable services during the many years he has acted as editor. Since he assumed full editorship this is the first time he has been laid aside by sickness, and it seems a fitting time for us to express our feelings of gratitude for a unique and valued service to the Christian Movement in China. We feel sure the CHINESE RECORDER readers will endorse these sentiments and share in the feelings of thankfulness. They have not, all of them, all the time, agreed with all Dr. Rawlinson has written. And we would not have it otherwise. His independent and vigorous thinking and the vital prophetic note back of his challenges have awakened us all to new and more serious thought. We are thankful for the courage with which he has faced the facts and perils of today and to-morrow, and for the wide perspective that is born of his world sense and warm heart, leading him to work for a new world of love and mutual understanding, and larger faith and holier purpose. We reprint the following resolution from the recent Minutes of The Editorial Board of the RECORDER:

Resolved that:—

1. The Editorial Board of THE CHINESE RECORDER write a letter to the American Board of Commissioners for Foreign Missions, requesting that Dr. Rawlinson be returned, after his furlough, for further service as editor of the CHINESE RECORDER.

2. The Editorial Board take this opportunity of expressing its appreciation of the manner in which Dr. Rawlinson has carried out the work during a difficult period, recognising his strenuous labors, his wide vision and fairness in seeking to serve the whole missionary body.

AN INTERNATIONAL CRISIS

Trend Toward War. Since the November editorials were written the currents have swept us along rapidly toward a worldwide military conflict. The earlier efforts of the League of Nations Council failed either to secure the withdrawal of Japanese troops or the avoidance of further conflict. Hope is now found in the proposed commission of investigation. Meantime, however, war spirit has developed rapidly both in Japan and in China. Repeated minor incidents fan the flames of excitement. Hatreds are intensified. Friction points multiply. Propaganda spreads. Misrepresentation deludes. Daily the dangers become thicker, the difficulties grow harder to dissolve. It is as though we stood helpless beside a mighty whirlpool, watching the nations as victims being swept towards the fatal vortex.

Christian Effort for Peace. Once more we are constrained to ask, What is the Chinese Church doing about it? What is world-wide Christianity doing specifically to avert this threatened catastrophe?

Much has been done. There has been a friendly exchange of messages between the National Christian Councils of China and Japan. Christian groups of the two nationalities and individuals have mingled their prayers and their declarations of goodwill. Cablegrams have been sent from many groups to their constituencies abroad urging every possible effort to face and clarify the issues and to avoid possible disastrous consequences of drifting. Earnest prayer groups in which high government officials have actively participated have lifted the nations' need before the throne of grace.

Moral Heroism. Not a few Christians have faced for them a most difficult choice as they have weighed the apparently conflicting claims of loyalty. Here and there a most heroic stand has been taken by an individual or a small group against the popular interpretation of national loyalty. Real courage is required for the average student or youth or Christian leader to lift his voice in protest against "a war of self-defense." But it is a matter of gratitude that some of China's youth are able to see clearly and to stand firmly.

Too little evidence of a distinctly Christian attitude toward war is yet discernible in our Christian schools. Most of them, especially if complying with government regulations, are enthusiastically promoting military training. Those of us who come from nations which have long supported that sort of policy are hardly in a position to protest. One is a bit disappointed, however, when he inquires what definite steps are being taken in our Christian institutions to cultivate right international attitudes. Almost no techniques have been developed in this direction, although the goodwill purpose is expressed by many school administrators.

**Training
for Goodwill.**

This is evident from a recent study into the "Aims and Objectives in Religious Education." (R. R. Shrader—*Educational Review*, Oct. 1931, p. 441). Of 38 middle schools reporting, 22 regard "the teaching of the importance of friendship with other races, as the Japanese, and of world friendship generally," as one of the most important aims. But further inquiries in these schools do not disclose many definitely planned aids or projects for the realization of this aim, other than the mingling of western faculty members with their Chinese colleagues and students, and an occasional chapel talk. And a test of the results in the international attitudes discovered is not much more satisfactory.

Some fifteen hundred students in thirty-seven groups of Christian, government and private schools during the past year have been tested as to their international attitudes. Of these student groups only two are reported to have shown any high degree of consistency with what might be called a "Christian Attitude," as registered by two groups of leaders in Christian service and religious education. These "consistent" groups were in Cheeloo University; one of them had been singled out in preparation for the International Goodwill Tour conducted from that institution through Korea and Japan last summer. Other schools, to be sure, are as definitely at work seeking to work out the most effective techniques for training in right attitudes of international goodwill. To date, however, so little has been accomplished that we come to a crisis like the present quite unprepared to express ourselves in a genuinely Christian way.

**The Christian
Message.**

While study of this sort is being carried on in our schools it would be worth while to discover to what extent our churches have a unique message for this crisis. Is our ministry thoughtfully facing through the implications of these momentous events? Do our Christian people realize that Christianity has a message for their present personal and national problems? Does the doctrine preached make any difference to the conversations in the homes and at the tea shops when everyone is excited? We hear again and again the statement that the League of Nations is

being tested. No less truly may it be said that the teaching of Christianity and the preaching of the Christian message is being tested. Not Christianity, but our success or failure in presenting and applying Christ's message is now on trial. If neither in Christian school nor church do we find attitudes different from those of the mart or the street it is time we question our teaching methods. Perhaps we need a new technique of Christian evangelism.

One encouraging sign is to be detected. On every hand is evident a more serious attitude toward recent calamities. There has been a sobering effect upon Christians and Christian school students produced by the flood disaster and the military humiliation. More than before perhaps do leaders admit a measure of responsibility in the failure of officials to practise rigid honesty. Graft and corruption are admittedly the cause of misery and humiliation. Christianity is offering a new explanation, to the old adage ("Shan yiu shan pao, wo yui wo pao" 善有善報 惡有惡報) that righteousness and evil alike have their own reward. On every hand there appears to be a genuine eagerness to hear the message of salvation. The ambassadors of Christ have a wonderful opportunity just now. They must not fail at this Christmas season to bring in its fullness the message of the Prince of Peace in the angels' song, "Glory to God in the highest, and on earth peace, goodwill toward men."

C. L.

THE PRESBYTERIAN MISSION PRESS AND THE CHINESE RECORDER

It will be of interest to our readers to know that this will be the last issue of THE CHINESE RECORDER to be printed by the Presbyterian Mission Press, as that establishment closes on December 31. Various factors are back of the decision to close this old-established institution, one of them being the recognized principle that when the country in which missionary work is being carried on is able to undertake its own printing and other partly missionary tasks, it is neither necessary nor wise to keep up large establishments under foreign supervision.

The breaking of this link with a happy association and a richly progressive and fruitful past naturally occasions poignant and regretful feelings. The relationship was begun in January 1874, when the Presbyterian Mission Press assumed the publishing responsibility. The issue was bi-monthly and in the "Introductory" to the January-February, 1874, number we read, "Let it not be supposed . . . that we restrict our journal to a narrow range of subjects. As regards theological questions, we hope to maintain the same enlarged and liberal views as our predecessors; thus claiming the support of the advocate of every shade

of Christian teaching, and showing a readiness to give each side a fair hearing." So harmonious was the relationship between editors and publishers that on the death of Dr. Wheeler in April, 1895, Dr. G. F. Fitch, the Superintendent of the Presbyterian Mission Press, assumed the editorship. This continued until November, 1907, when an Editorial Board was formed, of which Dr. Fitch was chairman. This step seemed necessary and desirable through the development of missionary effort and the need for fuller representation. Four years later the rights of the Press were relinquished in favor of the Editorial Board as it was felt that no one denomination and no one agency could conduct such a magazine satisfactorily, besides it was very desirable that the great missionary body of China should have a publication of its own. These various changes in no way altered the happy relations between the Editorial Board and its publishers, and we feel sure our readers share our feelings of loss and appreciation.

G. M.

PROGRESS IN FLOOD RELIEF

The arrival in Shanghai during the third week of November of the first shipload of American wheat may be said to mark the beginning of the second stage of the work of flood relief. The period of "emergency relief" is drawing to a close. The rapid fall of the Yangtze and Hwai rivers is making it possible for many refugees to leave the concentration camps and return to their farms. The provincial government of Hupeh is endeavoring to hasten this return by announcing that the free distribution of relief in these camps is to cease. Farmers who were able to save sufficient food to carry them for a few months and to plan a winter's crop need little urging to return and rebuild their homes. Others without such help are naturally unwilling to leave the larger cities until they see hope of finding work or relief nearer to their own homes. The prospect for this is now in sight with the starting of the first of the extensive work planned for the repairing of the main river dykes.

In response to the request of Minister T. V. Soong, Chairman of the National Flood Relief Commission, that the League of Nations recommend to China an experienced relief worker, Sir John Hope Simpson was suggested. Sir John has been appointed vice-chairman of the National Flood Relief Commission, and director-general of its work. He has been actively engaged since the middle of October in perfecting the organization; working in very close touch with General Chu Ching-lan, who is in general charge of field operations. Sir John was a member of the Indian Civil Service from 1899 to 1916, passing through all grades from Assistant Magistrate to Governor. During these years he had a great deal of experience in both famine and flood relief.

Progress in plans for the work of re-building the main dykes has been proceeding steadily under the direction of Mr. T.C. Hsi, administrative

head of the engineering department. Mr. Hsi is a graduate of the Massachusetts Institute of Technology.

The difficult work of taking delivery of the 450,000 tons of American wheat at the various river ports and of seeing that the wheat reaches at specified times the various distribution centers throughout the vast area affected by the floods has been entrusted to Mr. J. E. Baker. His task involves the regular delivery of the needed amount of wheat week by week at each camp where laborers will be at work on the dykes, and arrangement for the monthly distribution at one point in each hsien of the amount allocated for free relief for those families in which there is no one able to work. This task, immensely difficult, even under ordinary conditions of transportation in China, is even more so owing to the shortage of inland shipping, both by water and rail, due to the Manchurian situation and the presence in certain provinces of strong Communist bands.

A special department of inspection is being organized under the direction of Mr. Dwight Edwards, former secretary of the Peiping Y. M. C. A. and for many years a member of the executive committee of the China International Famine Relief Commission. It is proposed to put into the field a body of inspectors whose task will be to send in weekly or bi-weekly reports of conditions prevailing in each hsien, and of the effectiveness of the working of the relief organization.

FUNDS FROM ABROAD.

A national committee to collect funds for flood relief in China has been formed in America through the appointment of four representatives each by the Federal Council of Churches of America, the Foreign Missions Conference, and China Famine Relief U.S.A. Inc. The organization is appealing for funds under the name of "Flood Relief in China." The headquarters of the organization are at 205 East 42nd Street, New York. Funds received will be allocated by an American Advisory Committee in Shanghai composed of five American business men and seven missionaries. The officers and members of this committee are A. Bassett, Chairman; E. C. Lobenstine, Secretary; C. R. Bennet, Treasurer; J. W. Carney, J. C. Hawk, W. W. Lockwood, F. B. Lynch, W. A. Main, O. G. Steen, L. C. Hylbert, R. C. Wells and M. P. Walker. Efforts to get the Red Cross to direct the campaign in America have so far failed. The Red Cross, however, has authorized its branches to receive contributions for flood relief in China. Other agencies that are collecting funds are, The Conference of Missionary Societies of Great Britain and Ireland; the European Central Office for Interchurch Aid, 2 Rue Montchoisy, Geneva. Committees for flood relief have also been formed in Belgium and Sweden. The Chairman of the Belgian committee is the State minister, M. Fancqui. Dr. Sven Hedin of Stockholm heads the Swedish committee.

(See page 799 for N.C.C. and Flood Relief).

The New Missionary

HELEN WILEY DUTTON

I DO not know who he is, or from whence he shall come, or who shall pay to send him forth; but I do know we must have him. Who? Why, the new missionary!

Just as in America today our complex, modern life demands a new plan of education for the child and a new parent, so in China does missionary work under the Nationalist Government demand a new type of missionary. Young people in America today are facing many kinds of problems which their parents were not called upon to face. They are in new situations, and a new type of psychology on the part of educators and parents must be developed, in order to understand the new situations into which they themselves have projected the youth of today. In other words, education must evolve a new type of teacher and parent. This situation is analagous to the missionary situation in China today. There must be a new type of missionary.

First of all, the new missionary must have better preparation before coming to the field—better academic preparation and better preparation in the experiences of life. The more degrees the candidate has the better. It is all to the good. It stands to reason that a person specially trained in religious education will understand better how to enter that field of service out here in China. If a man has an A.B. degree, plus special training in agriculture, he will be able to make a greater contribution than if he had only one or the other. A woman with an A.B. degree, plus special kindergarten training, will know better how to develop the Chinese kindergarten.

In the Chinese schools of today greater emphasis is being put upon the teaching of music, both Chinese and Western. Formerly, music as a distinct subject was not taught in the schools. Any one with special training in music, vocal or instrumental, will be able to contribute something more than just his own line of work. This, of course, is presupposing that music is not his main line, but a side line. And anyone who has specialized in music, with the idea of teaching music in China, will find a new unexplored field of opportunity waiting for him.

This is the day of specialization. China has incorporated much of the western system of education in her present school system. Therefore she, too, will have an ever-increasing place for specialists along different lines of education in her modern schools.

But, as much as I would like to stress the matter of academic education on the part of the new missionary, I would stress far more his

NOTE.—Readers of the **RECORD** are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

education in life's experiences before he comes to China. He may have all the book education in the world; but, if he hasn't learned in America some of life's problems, and how to deal with them, he might just as well give up the idea of being a missionary from the start. People who at home had to earn their own education, or a part of it, who have learned to take hard knocks and profit by the lessons they taught, who were taught to think and act for themselves and accept the consequences early in life, will probably get along better on the mission field.

It is often true that on foreign soil one will have a greater chance to develop one's creative ability. But, before one is able to do creative work in a foreign land, he must have had the opportunity at home to develop his own initiative and try out his own ideas. In America, society as it is constituted today, helps one to work out his problems. On the mission field one has to work out his own problems and help his neighbor to work out his. That takes originality and initiative.

There is another bit of experience I would have the new missionary get before he comes to the field—that is in getting along with all kinds and conditions of men. If he is young, all his experiences in life will naturally be more or less limited. But he must have in his make-up the ability to get along with people. The more varied and interesting have been his associations in the homeland, the more hopeful will be his prospects for happy and congenial companionship with his colleagues on the mission field.

Practically all people who come to the mission field have in them the qualities of leadership, or else they would not have come. They are more individualistic than the average person at home. They are often idealists. These are admirable characteristics in a foreign land; but the ability to cooperate with one's colleagues in a common cause, even though it may mean the shelving of a cherished plan, long entertained by the individual, is of inestimable value. One is often called upon to give up his own ideas about the thing in question. It may be his own ideas about the project are saner and more achievable than the ideas of the group; but, unless he can cooperate with the group, he cuts himself off from being able to work in their midst. The opportunity for self-expression will be given a man on the mission field, as well as at home. But more opportunities will probably be given him for self-denial and self-sacrifice. In my opinion, more occasions for the latter will develop Christian characters faster than any number of chances open to him for self-expression.

In short, the new missionary must be a perfectly socialized being, capable of fitting himself into the group in which he finds himself. He must accept the people in his group as he finds them, for better or worse; and never let him think for one instant that he has the power

within himself to change the character of any one of them. He must make up his mind to live with them, work with them, play with them, and die with them if need be. Always he must endeavor to maintain with them that spirit of loving and sympathetic understanding which will enable him to cooperate with them harmoniously, in all of the various phases of mission life. I cannot lay too much emphasis on the supreme importance of this ability to *cooperate* on the mission field, not only with one's Chinese colleagues but also with one's own national colleagues.

Many young people who have specialized in particular lines of work come out to China today, looking for a virgin field, where they can experiment in their special line. They come partly in the spirit of adventure, partly, no doubt, with an honest and sincere desire to serve. Of course one must have a certain amount of the spirit of adventure in his make-up, or he will never come at all. But the desire for adventure and opportunity to pursue one's own career is not sufficient excuse for being a missionary.

After the missionary gets to the field, he must have more time to study the language of the new country in which he is going to work. Far too little time is given to language study. It seems to me that the minimum requirement ought to be three years, instead of two. The older missionaries must withhold their Macedonian calls for help until the new missionary has acquired not simply enough of the language to buy a yard of cloth or a handful of peanuts, but enough so he can actually take his place in the group of workers and do something worth while, something worthy of all his education and training in the homeland. To begin what is to be his life-work in a foreign land, without a sufficient knowledge of the language of that land, is to handicap him eternally and mortgage his future efficiency and ultimate contribution. The day is past when a person can feverishly study Chinese a few months, and then dash out onto the street with a Bible in his hand, and start to preach the Gospel.

More and more time must be given to the study of the customs and ways of the people whom he is going to serve. He must study their art, their history, their literature—everything that makes up the culture of a people. He must study their ways of thinking, their psychology. He must study their religions and their old faiths. He must be able to look upon his adopted brothers and sisters with the love of Christ, to realize that they are not so different from himself. Human nature is more or less the same the world over. These adopted brothers and sisters will have their likes and dislikes, their preferences and prejudices, just as the missionary does. He must look upon their ways of thinking, their faiths, and their religions, with that perfect tolerance that always leaves room for a little doubt on the part of the satisfied Westerner.

When one thinks of Mahatma Gandhi's beautiful tolerance of Muslim, of Buddhist, of the British Government, and of the Christian missionary, how superficial and Pharisaical appear the intolerances and prejudices of some missionaries.

You are saying, "Well, if he has got to spend so much time getting ready to be a missionary, when is he going to get started at his work, so he can do something worth while?" One's contribution to the Kingdom of God in China is not measured by his years of service, but by the quality of the work he does while he is serving. Jesus' period of actual service was not more than three years. Furthermore, before the missionary can *do* something, he must *be* a great deal. In America the person who puts things across and gets things done is lauded and praised. In China it is the person who *is* that receives men's applause. He is not going to China to preach a Gospel or propagate a faith. He is going to show a way of life—Jesus' way of life. He is going to live Jesus' way of life, because he feels that to be the best way of life. His life will do his preaching for him.

And still I am not through with the training of the new missionary. After all, he has only one supreme gift to bring to the people he serves, and that is a spiritual gift. For, unless he can bring the gifts of the Spirit, he cannot justify his stay among the Chinese people as an Ambassador of Christ. There are many non-Christian Chinese, highly educated, many who hold more degrees than their missionary colleagues, who live upright, ethical, honest lives. The missionary must have something to contribute to their lives, over and above all this—namely, the spirit of Christ. His, the missionary's, is a tremendous task and a golden opportunity.

To be able to make this contribution to the Chinese the missionary must have time to develop his own inner life. One is hopelessly lost in the Orient without inner resources. One doesn't stand still. One either goes ahead or goes backward. It takes time to grow and develop spiritually. And one must have the where-with-all to develop his spiritual life—books and more books, magazines, and good music. He must have time to read and think and pray. Modern mission organization must be simplified, so that the major part of the missionary's time is not taken up with the infinite and multitudinous details of our complicated western system of organization. We are organized and institutionalized within an inch of our lives. So much precious time must go into overhead work, to keep the machinery oiled and the wheels running. In the past, the missionary has had to spread himself over too much ground. Too little time was left to him to do the particular piece of work he came out to do.

This article is not a criticism of the missionaries of the past, nor of the foundations which they laid, and upon which we missionaries of

today are building. Apart from them we would be able to do nothing. The dawn of a new day for missions in China demands a new type of missionary. The old missionary met the old needs. There are new needs today, and the new missionary must meet the new needs. But let him see to it that he guard well the sense of high calling in Christ Jesus—that sense of divine mission, which burned bright in the hearts of the early missionaries, the desire to help others know Jesus, believe in him, and serve him.

Upton Sinclair Challenges Chinese Thought

PAUL G. HAYES

THE Foochow Road bookshops, as publishing organs of the so-called "new culture movement," continue their interest in the writings of Upton Sinclair. This contemporary American novelist of amazing literary ability leaped into fame with the publication of "The Jungle" in 1907, but shortly thereafter the newspapers sought to eliminate him as a mere "muckraker." However, Sinclair has thrived under the opprobrium of the press, and has poured forth a long list of significant volumes, novels, plays, and pamphlets on contemporary problems. More than a dozen of these books have appeared in Chinese translations, and the latest is "Boston," which sets the character of Vanzetti in favorable contrast to the sordidness of Massachusetts' justice. Two thousand copies comprise this edition, which sells at more than four dollars, and runs to 1495 pages. Other Sinclair books in Chinese translation have been "King Coal," which went through five editions, "The Jungle," "Mammonart," "Mountain City," and "Oil." The last has been suppressed as provocative of social revolution.

The widespread interest of modern China in Sinclair's writings has been brought to our attention by a survey of "Current Chinese Publications," made by Mr. James T. P. Yang, and published in *The Chinese Nation*, Feb. 25, 1931. Mr. Yang informs us that the translation of "King Coal" was made by the eminent novelist, Mr. Kuo Mo-yoh, and that the record price of fifteen dollars per thousand characters was paid for it. Mr. Yang shows that sixty percent of the 1682 publications surveyed fall under the classifications of fiction and social problems. This explains Sinclair's popularity in China; for his books are largely fictional in form and social in content. He is the creator of the contemporary historical novel, and his social insight is like "sheet lightning" let loose to illuminate the darkest crevases of the modern world's economic landscapes.

These volumes challenge not only Chinese thought in general, but Chinese Christian thought in particular. Practically every volume sets

forth in vivid high-lights Sinclair's position regarding religion, the church, the ministry, the Bible, and particularly his appreciation of Jesus. True, many of his criticisms of Christianity are extremely severe, but they are always based on facts. The wounds they make are those of the friendly surgeon, not those of the malicious gangster. He lays bare the unsocial and anti-social tendencies of American religious life with ungloved hands. But every criticism is based on an ethical and religious conception that lies close to the heart of Jesus' teachings. It is easy to understand why socially obtuse secular publishing houses, such as are found in the United States, should refuse to publish his books. It is difficult, however, to apprehend why presses dedicated to the gospel of the proletarian revolutionary, Jesus, should not seize the opportunity to scatter Sinclair's books as "Tracts of the Times."

At the last annual meeting of the Christian Literature Society, a visiting speaker, a well-known Chinese Christian leader, referred to the great popularity of Sinclair, and added, "Some one will soon be publishing his 'Profits of Religion.'" My immediate reaction was "Let the Literature Society or some Christian press publish the book. Let them steal a march on the Foochow Road publishers, capitalize the present interest in Sinclair, and put out a translation of that book." Some anti-Christian organization might conceivably put it out and point to its criticisms of Christianity as sufficient to damn that enterprise. However, under the imprint of a Christian publisher, the faults stigmatized would be recognized so far as they may be true, and the readers' attention would be directed to the underlying religious position which is in harmony with essential Christianity. In the light of Christian publishing precedents, this proposition may be radical. But in view of present-day apologetic needs, it is nothing less than strategic.

The Chinese Christian leader, in the address above referred to, also named the three persons to whom he was most indebted in his life. He named Liang Chi-chao as the one who had exerted the greatest influence upon him. At the conclusion of the meeting I grasped his hand and said, "Upton Sinclair is my Liang Chi-chao!" He has compelled me to scrutinize my most precious beliefs, to criticize my deepest motives, and to adopt an objective and impartial attitude toward the social structure in which I am involved, not only in its political and economic aspects, but especially in its ethical and religious features. Through more than a score of his books I have sat at his feet learning how to value the complexities of life in the light of the highest ideals of our common humanity. In this sense Sinclair may be called the American Liang Chi-chao; and, *vice versa*, Liang Chi-chao may be referred to as the Chinese Sinclair.

There are some remarkable likenesses between these two critics of the old order and prophets of the new day. Both have dreamed of an

ideal social order still to be born; Liang circulated the "Utopianism" of Kang Yu-wei, his master; Sinclair propagates the socialist commonwealth. Both are outspoken in their demands for political and social reform, defending the rights of the people, criticizing all obstructionist tactics, and burning with zeal for the revolutionary changes which they visualize. Both are recognized literary critics, daring to defy the standards of the past, and unafraid to experiment with new forms better adapted to the life of today. Both enlisted the interest and loyalty of the youth of their generation, giving them a new outlook on life and a new purpose to achieve.¹ Both have suffered for their views: Liang exiled in Japan with a ban on his writings; Sinclair in American prisons with the press villifying his character. Both destroyed high-sounding but meaningless shibboleths with iconoclastic zeal; both pioneered the hazardous path toward a new humanity with constructive enthusiasm.

Their differences are due more to the diversities of the cultures which produced them than to any essential differences in their spirits. Critical conditions in revolutionary China compelled Liang to stress direct and immediate political action; superficial affluence in prosperous America forced Sinclair to depend on provocative revelations of unrecognized evils. The insularity of the Chinese crisis confined Liang's influence largely within the Confucian civilizations of the Orient; the universality of the evils illustrated in capitalistic America has translated Sinclair's books into the tongues of thirty-four nations, where they are now appearing under 525 separate titles.² The numerical insignificance and foreign affiliations of Christianity in China brought Liang into relatively slight contact with it; the powerful influence and wide ramifications of the churches in America compelled Sinclair to value their influence at a thousand points.

Without going into further details, we must note one significant difference between the attitude of Liang and Sinclair on the question of religion. Liang gives the impression that religion *per se* is a characteristic of a pre-civilized age and that it will disappear with the advancement of scientific thought. He qualifies this attitude in his "Criticism of the Anti-Religion Federation," (June, 1922) in which he says that "if anyone has absolute faith in a principle, that principle becomes his religion." This characterization of religion, however, is so colorless, so devoid of religious elements such as are known in the great historic faiths, that it does not change the impression Liang otherwise gives that religion becomes a functionless appendage in a modern man. Sinclair,

1. L. T. Chen says that "Even Napoleon at the height of his power could not have captivated a larger number of men in his armies than the numberless youths whom Liang held under the influence of his pen.—Truth and Life, III, No. 18.

2. See *World Tomorrow* editorial, November, 1930.

on the other hand, on the occasion of his release from a California prison into which he had been thrown for reading portions of the Constitution of the United States to some striking laborers, writes back to the chief of police, concluding with these memorable words, "But I have a conscience and a religious faith, and I know that our liberties were not won without suffering, and may be lost again through our cowardice."³ Here is religion functioning as effectively as in any of the Hebrew prophets. It is this that makes him a particularly valuable guide for modern Chinese intelligentsia.

Upton Sinclair's moral and religious passion is so nauseating to Mencken and his cynical followers that they daub him a "Puritan." Even his biographer feels it necessary to apologize for the intrusion of his "moral preconceptions," and for his lapses into evangelistic zeal. In his "Profits of Religion" Sinclair declares that "religion is the most fundamental of the soul's impulses, the impassioned love of life, the feeling of its preciousness, the desire to foster and further it." He is of the opinion that every thinking man must be religious. He refuses to be so shallow as to believe that "our race will be satisfied with a barren rationalism." He believes that "the old symbols came out of the heart of man." In "The Book of Life" he declares that "the place where we encounter God most immediately is in our own miraculously expanding consciousness."

But Sinclair's lofty religious idealism is seen oftenest in his violent denunciations of the misuse of religion by its professed friends. His "Profits of Religion" is obviously a play on the words "Prophets of Religion." They who should be prophets, are interested in profits! They who should be teaching religion as a way of life, are propagating it as a fixed dogma of supernaturalism! In Sinclair's thought, the result has been a very obvious mental paralysis of the Christian world by which it has become involved in economic exploitation, both as prey and as partner. He studies Christianity, then, "as a source of income and a shield to privilege." Dr. John Haynes Holmes read these pages and then wrote to the author: "I must confess that they have fairly made me writhe . . . , not because they are untrue or unfair, but on the contrary, because I know them to be the real facts. . . . You have done us all a service in the writing of this book." As an antidote to the one-sided Christian apology that refuses to face unpalatable facts, Sinclair performs a useful function for the church itself.

A specific example of Christian perversity can be found in the pages of "Boston," where we are permitted to listen in on the soliloquy of Rupert Alvin, a leading banker and vestryman of Trinity Church, when

3. Floyd Dell's "Upton Sinclair," p. 181.

confronted with the radicalism of his young daughter. He wonders if this was "a punishment visited upon a great banker who had left undone those things he ought to have done, and had done those things he ought not to have done?" These stirrings of conscience do not carry him very far, however, because he is soon asking, "could there have been a God perverse enough to object to Rupert's having taken the felt-plants of Jerry Walker, which Rupert could finance and Jerry couldn't! Could any God have wanted him to let the Boston Elevated stay on the rocks and be pounded to pieces? Would any God be so silly as the fanatics and agitators who denounced Rupert for having loaned money to legislators—when it was perfectly obvious . . . that lending them money was the only way to get a raise of fares and make the stock of the Elevated worth anything? No, God was not going to punish the President of the Pilgrim National Bank for having protected the people who had trusted their fortunes to him!"

Likewise in the same volume he stigmatizes a certain Christian misconception of God as, "The Great Novelist who makes up History." He represents the "Great Novelist" as desiring to make a perfectly melodramatic demonstration of class justice. Hence He brings it about that while the famous Saccho-Vanzetti trial is worrying its weary way to its tragic end, a wealthy resident of Milton shoots and kills an unarmed Swede who stole some dead wood from his estate. The rich man was acquitted on the ground of "justifiable homicide." The poor Italians went to the electric chair on evidence so flimsy that thousands of intelligent students of the case have remained totally unconvinced of their guilt. In the same manner the "Great Novelist" brought it about that at about the same time that the two "wops" were writing their last letters of passionate devotion to liberty and justice, Judge Elbert H. Gary, a pious follower of the gentle Jesus, was writing his famous will warning his wife against signing bonds and investing in doubtful securities! These contrasts would make delectable reading if they were not so tragically true to certain facts in the so-called "Christian" West.

Now these terrible indictments are available to the critics of the Christian Movement in China in their own tongue. Furthermore, they will be searching for similar contrasts between the professions and achievements of the prominent men and women connected with the church in this country. It will be particularly unfortunate if responsible church papers and Christian leaders should think it necessary to deny what truth is imbedded in these accusations. By denying facts the church merely plays into the hands of her enemies. By acknowledging them she produces her most effective apologetic. Only thus can she direct attention away from the sub-Christian and even anti-Christian activities of some whom she has attracted to her fellowship, and shift the argument to the essential Christian spirit which she endeavors to accomplish not

only within the ranks of her membership, but even throughout the whole world.

Not only does Sinclair defend religion as one of the fundamental interests of humanity, but he also regards the church as the necessary organ for its group expression. He insists "that the church answers one of the fundamental needs of men." He is grieved, however, that the church has permitted herself to be drawn into such loud defense of the *status quo*, and to that extent to become an instrument of tyranny and superstition. He hurls no anathemas against the church *per se*, but against its contemporary entanglements with social injustice and economic privilege.

Sinclair goes so far as to call the church the "chief of the enemies of social progress," so far as past history is concerned. But he hastens to qualify this statement with the observation that the memory of her "proletarian founder" constantly calls her back to revolutionary social efforts. Nevertheless, "the intellectual prestige of the church" too often goes to the support of "vagueness, futility, and deliberate evasion." Civilization, according to Sinclair, is adrift in a canoe on a dashing stream, without paddles, and for steersman the church offers a man with a Holy Book, who casts up his eyes and murmurs words in ancient Greek and Hebrew, and now and then, when he sees an especially formidable obstruction—a war, or the gonococcus, or the I. W. W.—he casts a holy wafer upon the foaming torrent! Certainly, no more uncomplimentary picture of some types of religious futility has ever been painted. Yet, obviously, it is a caricature, and is meant to be so. Sinclair deliberately distorts the evils he attacks; he blazons them on the skies in colors unforgettable. In this case he exaggerates by attributing to the whole church sins of otherworldly and ecclesiastical preoccupation, with which only some portions of the church may be charged. The value of the caricature lies in its challenge to all the churches to integrate Christianity's powerful dynamic with the actual problems of everyday life.

In "Mammonart" he refers to the crusades, as "two centuries of offensive propaganda warfare," a part of a series of "religious wars which made of Europe a shambles for more than a thousand years." He is of the opinion that "for every life sacrificed by the Soviet revolution in Russia, a hundred thousand lives have been taken in the name of the gentle and lowly Jesus." In "Boston" we have subtle pen-pictures of various members of the Thornwell clan, together with the elegant manners and impeccable taste of the Church of Good Society—also its hypocrisy! In "Oil" we are regaled with the story of the origin and prosperity of a Church of the Quacks. "Dad" Ross, the great oil man, gets the ranch of the poor Watkins family, rich in oil of which they had no knowledge, by playing on their religious sensibilities. The Wat-

kins boy, following Dad's suggestion that he was a prophet, proclaims a Third Revelation, effects cures, and secures a great following which builds for him a marble tabernacle and retains faith in him even when he mysteriously disappears from a popular bathing beach!

But it would be manifestly unfair to Sinclair to gather together in one short monograph the vast number of incidents of this nature which he has scattered through almost two score of volumes. No matter how desolating the charge he makes against the church, he ever comes back to the assurance that the churches are in process of being "swept clean" of superstition and tyranny. He asserts that just as "the Reformation compelled the Catholic Church to cleanse itself and abolish the grossest of its abuses," so that Social Revolution will compel the modern church "to repudiate its defense of parasitism and exploitation." It will compel all churches to drive out their formalists and traditionalists. This new Church of the Social Revolution is already present in modern life, according to Sinclair. He finds it in the "upstarts and rebels who have filled themselves with the spirit of the Magnificat and the Sermon on the Mount, and of that bitterly class-conscious proletarian, James, the brother of Jesus." He believes "that new symbols will be found corresponding more exactly to the needs of our time."

In this connection it is interesting to note that when Liang Chi-chao wrote his "Scholarship and Learning under the Ching Dynasty," he found numerous "Christian sects" who were emphasizing education. These sects, however, says Liang, "are conservative and spiritless, and have made no contribution to the new thought movements, and indirectly they have been a hindrance If in the future Christianity does not change it will be naturally eliminated." Liang had not sufficient knowledge of church history to know whether it would or could adapt itself to new conditions. Sinclair on the other hand knows that it has made some of the most important adaptations in history. He is hopeful, therefore, that the church of tomorrow will actually function as the world's most effective builder of the commonwealth of man, which in our Christian nomenclature is the Kingdom of God.

What Sinclair writes about clergymen is full of deep and gracious sympathy. He calls it a "fact of deep significance that the majority of ministers are proletarians, eking out their existence upon a miserable salary, and beholden in all their comings and goings to the wealthy holders of privilege." He is of the opinion that "if you could get into the inmost soul of Christian ministers, you would find that precisely the same force (the terror of losing their jobs) is keeping many of them slaves to tradition. They are educated men, and thousands of them must resent the dilemma which compels them to be either fools or hypocrites Those who find themselves tempted to think remember suddenly that they have wives and children; they have only

one profession, they have been unfitted for any other by a life-time of study of dead things, as well as by the practice of altruism." He acknowledges that the vast majority of Protestant ministers fight valiantly against the liquor traffic, and against those forms of graft which are directly derived from vice. A great many of them are honestly "seeking light, and trying to make their institutions a factor for progress."

He is particularly happy in his deliniation of the dilemma which has faced particular ministers. "There are Christian clergymen who dare to preach as Jesus preached," but many of them have been cast out of the church. He names Father McGlynn, George D. Herron, Alexander Irvine, J. Stitt Wilson, Austin Adams, Algernon Crapsey, and Bouck White. In "Love's Pilgrimage," we have a close-up of one of these men under the pseudonym of Henry Darrell. Darrell had worked ten years to waken his church to the great issues of the hour, but had been compelled to give up in despair. He left the church to become a lecturer to workingmen's groups, and to be hounded and denounced by defenders of the *status quo* as "an enemy of the home."

In "Singing Jailbirds" there is a courageous Dominie who was arrested for taking part with the strikers in a Marine Transport dispute, Los Angeles, 1923. Sinclair names the man in an appendix and assures us that he behaved in jail as described. He was shoved into a crowded tank with fifty other prisoners, who welcomed him as a "Bible-Shark!" In that suffocating pest-house he proclaimed to them "Christ and Him crucified! Not the stained-glass window saint of the fashionable churches, but the working class revolutionist, the rebel carpenter!" Coming to a bold climax, he thundered forth, "Like you, He was scourged by the hired soldiery of a predatory class! Like you, He was thrown into prison! Like the best of your glorious martyrs, He died in anguish, that mankind might be free from the enslavement of Mammon!"

Sinclair's personal relations to clergymen appear in several volumes. In "Love's Pilgrimage," which is a thinly disguised autobiography, he describes his childhood in the Episcopal Church in which his mother reared him to become a Bishop! The "Goose-Stop" informs us that at that time he carried Bishop Potter's train in the solemn ceremonials of the church. About the same time he was so disturbed by Tom Paine's "Age of Reason" that he went to a clergyman friend for help. The assistance proffered consisted of a copy of the "Bampton Lectures," and some discussion on ancient Hebrew mythologies. This didn't meet the boy's objections and he turned away from the church. But Sinclair is realistic and honorable enough to acknowledge that when he met his first problems of adolescence and sex, that same minister won back his loyalty by the sheer force of his morality.

Ministers of the Gospel of Jesus, whether in the United States or in China or elsewhere, can count on Upton Sinclair as friend

and ally. More than this, they can depend on him so to stimulate their thought that they will become better ministers of that Gospel, better able to understand the life about them, more willing to sacrifice themselves in the cause they love. For with one breath he challenges them to be intelligent, and with the next to be willing to die for the truth as they see it.

There is a passage in "The Book of Life" that describes the Bible in unforgettable terms. "The Bible is the literature of the ancient Hebrews for a couple of thousand years. It represents what the race mind of a great people for one generation after another judged worth recording and preserving. You may get an idea of what this means, if you will picture to yourself a large volume of English literature, containing some Teutonic myths, the Saxon Chronicles, the "Mort d'Arthur," several of Chaucer's stories, some Irish fairy tales, some of Bacon's essays, Shakespeare's "Venus and Adonis," the English prayer-book, the architect's specifications for Westminster Abbey, and a good part of "Burke's Peerage"; also Blackstone's "Commentaries," a number of Wesley's hymns, Pope's "Essay on Man," some chapters of Carlyle's "Past and Present," Gladstone's speeches, Blake's poems, Captain Cook's story of his voyage around the world, Southey's "Life of Nelson," Morris's "News from Nowhere," Blatchford's "Merrie England," and scores of pages from Hansard, which is the equivalent of our Congressional Record." He realizes that some readers may find this description irreverent, but he does not intend it to be so. "Get out your Bible and look it over from this point of view!"

He is willing to call the Bible "inspired," if you permit him to apply that adjective to other great literature, and to compare and judge these various inspirations. The Bible loses nothing by such comparison. He claims that the Hebrew writings are distinguished from all others by "their insistent note of proletarian revolt, their furious denunciation of exploiters, of luxury and of wantonness, and the vices of the rich." In "Mammonart" he shows that every book of the New Testament appeared as "conscious and deliberate propaganda." He doubts "if any writing ever collected in one volume has exercised as great an influence upon the human race." He challenges anyone to "maintain that the works of Shakespeare and Goethe contain 'grander generalizations' or 'more elevated types' than the Four Gospels."

We come to the climax of Sinclair's religious thought in his admiration and love for Jesus of Nazareth. His books have many references to Jesus and he considers these so important that in such books as have indices, "The Book of Life," and "Mammonart," in particular, he lists the name "Jesus" with all the references. He has written a four-act drama, called "Hell," which represents the great war as the squabble of rival capitalists, the whole action being manipulated

by Mammon's efficiency experts. On Christmas eve, however, with all plans set for a great offensive, the soldiers of both trenches fraternize and refuse to fight. Civil war threatens, and in the midst of the ensuing confusion Comrade Jesus arrives on the scene, speaking of democracy and brotherhood. He offers to assist the soldiers in their search for self-redemption. Their minds, however, are so steeped in anti-social psychology that they cannot understand his meaning, and the show breaks up in disorder. Is it not a parable of what has actually happened when our armed world has been brought face to face with the proposal of Jesus?

There is one volume entitled "They Call Me Carpenter," in which Sinclair with great skill portrays his conception of what Jesus would do in the modern world. The work is characterized by literary excellence and by dramatic ability. A guest in a fashionable restaurant, Mr. Carpenter, refuses to eat until he can first feed the hungry strikers outside. He jumps from his host's motor car, which has carelessly killed a child on a narrow street, both to comfort the sorrowing parents, and to protect the young aristocrat from mob violence. He takes the part of a slum woman against a butcher who has given her short weight, but forbids them to harm the butcher. He refuses a motion picture magnate's offer of thousands of dollars per week to appear on the screen, but inveigles the magnate to contribute \$1,000 to the strike fund as the price of a single meal. He addresses a labor meeting and tells a parable of a modern master who was laughed out of his power and his wealth by his employees. He denounces in St. Bartholomew's Church those who steal the state and deprive the laborer of the fruit of his toil, and is cast out of the service so that the rector might preach about the Sermon on the Mount! He is arrested for preaching sedition when he remonstrates against the illegal raiding of a book-store. He is betrayed into the hands of ex-soldiers by a man who posed as a pacifist, but much against his will he is saved from martyrdom by some powerful friends. "Although opinions will differ as to the adequacy of this portrayal, we must grant that it succeeds quite well in depicting one important aspect of the life of the Galilean."

Sinclair claims that "Jesus was a carpenter's son, a thoroughly class-conscious proletarian." In the "Profits of Religion," we read that "he denounced the exploiters of his own time with ferocious bitterness, he drove the money-changers out of the temple with whips, and he finally died the death of a common criminal. If he had foreseen the whole modern cycle of capitalism and wage-slavery, he would hardly have been more precise in his exhortations to his followers to stand apart from it." In these statements Sinclair's estimate of Jesus is very similar to that of scores of Chinese Christian leaders, who hail him as the world's greatest social and religious revolutionist. And it is per-

fectly in line with the thought of Liang Chi-chao, who compares three great social builders, Marx, Mo Tsu, and Christ. Liang declares that Mo Tsu, whom he regards as greater than Marx, is only a "small Christ!"

But Sinclair does not exhaust his appreciation for Jesus by calling him a revolutionist. He goes much further. In "The Book of Life" he ventures the pregnant suggestion that Jesus was "the first dawning, the first hint of that super-race which will some day replace mankind. . . . He represents the spirit of man, fully emancipated, fully conscious, and taking up the task of creation; taking human life as raw material, and making it over into something more subtle, more intense, more significant, more universal than it ever was before, or ever would have been without the intervention of this new God-man."

Nor is he satisfied to make merely these general statements about Jesus. He records his own personal testimony. "I count myself among the followers of Jesus of Nazareth," he tells us in "The Profits of Religion." Jesus' example "has meant more to me than that of any other man, and all the experiences of my revolutionary life have brought me nearer to him." He asserts that that particular book, so full of criticisms of the church, was written by "a man who thinks of Jesus more frequently and with more devotion than he thinks of any other man that lives or has ever lived on earth; and who has but one purpose in all that he says and does, to bring into reality the dream that Jesus dreamed of peace on earth and good will toward men." In "The Book of Life" he names Jesus as the most powerful of the three figures that have influenced his life. In a remarkable passage he declares, "I count myself one of the lovers and friends of Jesus, and I am presumptuous enough to believe that if he were on earth, I would understand him and get along with him excellently."

It is difficult to conceive of a course of mental discipline and of idealistic stimulation for young China and particularly for young Christian China, more dynamic than the writings of Upton Sinclair. He will teach them to recognize the fundamental place of religion in life, and its true function in reconstructing all its intricate patterns in harmony with the teachings of the Man of Galilee. He will demonstrate to them the necessity in a socially organized world for church organizations as adequate instruments for the expression of the religious spirit. He will assist them to understand the Bible as that human record which surpasses in moral significance all the other writings of history. He will enlist their sympathy for the Christian ministry, who by conditions beyond their control have been geared into an economic system of exploitation and special privilege; but whose fellowship with the mind of Jesus challenges them to transform it into the ideal order which he so magnificently envisaged. He will inspire them to lay down their lives, if necessary, that this goal might be reached.

He will help them develop an attitude of unprejudiced objectivity in dealing with all customs, institutions, and activities of life. He will compel them to laugh at the follies and to condemn the evils of those who profess to follow Jesus, but who merely worship him as God, and spend their time in actually blessing the iniquities which he condemns. He will deliver their minds from the mental paralysis which results from the acceptance of fixed dogmas. He will arm them against the iniquities of the capitalistic system which seeks to exploit China's resources even as it has exploited the resources of western countries. He will tear the veil of theological obscurantism from the face of the peasant-carpenter, Jesus, so that he will stand forth as the supreme leader of a humanity that strives intelligently and without fear of consequences toward a new world of truth and justice, in which love for God and love for fellowmen will be co-ordinate activities.

Does the Church Need Modern Youth?

T. C. CHAO

THE Church is the spiritual home of Christian believers. Modern Christian youth, affected by different kinds of stimuli, are pained and perplexed. They are striving to find their own way out on the one hand, and working for the welfare of the people and for social reconstruction on the other hand. Under such circumstances, they feel a most urgent need for a spiritual home. The Church should, therefore, immediately reveal its warm and tender bosom in welcome to them; they should also affiliate themselves closely with the Church as a steel needle responds to a lodestone. But the reverse is, in fact, true. Why? In a word, the Church is distinctly antiquated, whereas Christian youth are confusedly modern; the one being differentiated from the other in taste, attitude, purpose, service and life, without mentioning the further differences in thought and matters relating to organization and rituals. The Church, which is unable to meet the demands of youth is, however, desirous of winning them as its members, workers, and even martyrs to its traditional thought. Christian youth, sometimes furious and raging and sometimes wretchedly quiet, are unable to obey the Church humbly, yet are they looking to it for fellowship, friendship, as a home, and as a teacher to lead them out of the gloomy glen in which they stumble and to initiate for them the reconstruction of life and society. But there is, indeed, no connection between youth and the Church.

Why do we say that Christian youth are "confusedly modern"? Because they are confused by the numerous modern thoughts and movements whirling in their minds and hearts and forming a muddy vortex.

Youth themselves do not know the cause that has rendered them inconsistent and perplexed. Hence youth in general and Christian youth in particular are inclined to put special emphasis on science, human life, the present world, social reconstruction and critical opinions, revolting and protesting against all ancient creeds and all organizations and activities that are contrary to the things thus emphasized by them. At the same time, they are rather simple minded, superstitiously accept science as omnipotent and fanatically follow Communism and other isms which are opposed both to science and Chinese culture. In recent years, surrounding conditions look to youth like an impasse, a frigid abyss, or a hell burning with sulphur! To all of them, even to Christian youth, the one-sided, visionary, and unreasonable Church is no exception!

Why do we say that the Church is "distinctly antiquated"? This, designation in truth, only applies to the larger portion of the Church. If it applied to the whole Church, Christianity could get along without the keen-minded youthful Christians. By far the larger portion of the Church declares in clear-cut terms that the Christian Church is a spiritual body preaching the supreme truth and receiving the supreme power, but it has not yet taught Christian youth to see clearly what the 'supreme truth and power are. Granted that the Church does teach them, no one else, except clear-minded, discerning youth, could comprehend the truth. Youth are seeking nothing but truth and power. According to their viewpoint, religion and life should be amalgamated; religion should not concentrate on preparing people to go to the other world, but should impart to them the spirit of other-worldliness and then urge them to go into the human world to reconstruct life; religion should not be a frigid creed and theology, but ardent fellowship and faith; religion should not be an organization to perpetuate anti-scientific, anti-philosophic, anti-aesthetic, and anti-educational movements, but it should be a sort of reasonable and humane life-equilibrium, life-system, and life-project; religion should not take individuals as objects of sacrifice, but it should lead individuals and humanity to attain self-realization and the power of abundant life; religion should not be a tool of the influential hierarchy, but a catholic family for all mankind including every nation and race, wise and otherwise, saints and sinners, rich and poor, noble and ignoble, male and female, old and young; religion should not be the short-cut to heaven for the minority, but it should be the motive power for the majority to inherit the earth. Such religion can be truth and power to Christian youth. The Church does not seem to advocate these things, and even if it does, it does not thoroughly believe in and practise them. Consequently Christian youth visit the metropolitan cities, whereas the octogenarians, women and children go to the churches to make up the congregations.

The above words sound fiery! I sincerely hope that my words are over-heated and untrue so that the Church can be said to be still very

much alive. Unfortunately they are true, and my heart aches because of that fact! However, during the last two years the situation has somewhat changed. Both the Church and Christian youth have felt the necessity of mutual association and cooperation. This is more apparent in North China. The Church looks forward to its possibilities in the future and forgets the mistakes it has made in the past. For a time many youth left the Church and absconded. But from now on the work of the Church will be in the hands of those Christian youth who may create a new life in the Church on the old, well-laid foundation. There are Christians who are thorough in thinking, excellent in conduct, fervent in religion, rich in experience, zealous in service, and who have found a permanent life and place in the Church. A few highly respected modern youth have recently joined the church enterprise. They are engaged in city and rural work, carrying on practical projects and experiments in order to improve living conditions and demonstrate Christian evangelism by words and service. The National Christian Council at its annual meeting in Hangchow, 1931, aimed to arouse the Church's interest in youth by appointing a committee to study the "Church's Relation to the Modern Christian Youth."

Does the Church really need modern youth? Or does the Church undertake to discipline youthful Christians first to make them more experienced and friendly, and less conscientious and ambitious before it is ready to entrust to them such jobs as property keeping? As leaders of the Church, we should sit down and count the cost by seeing if we can answer the following questions:—

(1) Jesus Christ is Christianity. Jesus did not burden his disciples with creeds and traditions, but he let them discover their own faith from their life of love in fellowship and work. Is the Church willing to let modern Christian youth have the same adventure of faith? Modern Christian youth have not the slightest doubt regarding the teaching and work of Jesus, but they are not inclined to accept the different christologies. They do want theology, but they want to study it themselves and choose their own teachers. They strenuously object to the way in which some people force on them certain irrational, unsystematic, and speculative metaphysics.

(2) Religion is life. What youthful Christians want is a jolly, happy life. Will the Church make special effort to help them attain their earnest desire by establishing a discussional, communal, reciprocal and changing life of love? Will the Church be adventurous enough to ask Christian young men and women to organize and develop projects in experimental worship, fellowship groups, friendship, devotional exercises, and service in cooperation with existing bodies? Youth cannot subsist in a dormant state.

(3) Modern life is complex and constantly confronted with problems. Modern youth find insoluble difficulties in ethical, social, political, international, sex, and economic situations. Will it be possible for the churches to take concerted action in securing expert guidance on these problems rather than for the churches to make dogmatic statements on them so as to cause the young people disappointment in and so lead them to depart from the Church? Is the Church willing to seek for solutions to the problems of youth, which are rational, timely, and in accordance with the spirit of the sacred teaching of Christ?

(4) The fervent flood of youthful Christians is most precious, but they are willing to give it to those who appreciate them. They intend to reconstruct society, to rescue the people from pain and suffering, and to realize their own personality. If the Church wants modern Christian youth to exert themselves for the love of Christ and for the profound Gospel, is it willing to pay the price for and to map out for them a religious and spiritual program for social revolution? What position and message does the Church take and preach regarding capitalism and the social hierarchy? Does the Church have a constructive program?

This is an age of extreme depression and despair for the youth of China, and yet it affords Christianity the greatest and best opportunity. Can the Church plan together with these youthful Christians for the progress of the Christian Movement in China? Will the Church give up its traditions,—which may hinder the progress of human life—its metaphysics, its institutionalism and the useless relics which it has imported to China? Will the Church secure the active participation of many young people in the various important Church conferences to discuss and evaluate all the works and plans of the Church? How dangerous this is! And yet how fine! If it could be done, all authority—except that of genuine knowledge and personality—would be swept away. Then the fellowship of love, of thorough understanding, and of a religion that penetrates and pierces the spines and hearts of men might be realized. Is the Church willing to do it?

The foregoing five things are the outstanding problems the Church must solve. Does the Church really need modern Christian youth in solving them?

Seeking a Way Out for the Rural Church

PU-LIANG CHANG

AFTER 124 years of Protestant Christian effort in China there is only one church member to every one thousand of the population. It is estimated by health authorities that the average length of human life in China is thirty years and that the average death rate per annum is thirty per thousand. If these figures are anywhere near the truth, then most of the present 400,000 Protestant Christians will disappear in thirty years at the end of which an almost new Christian population will take their place. On this basis the rate of displacement or growth of the Church is about 13,000 a year. At the same time the Christian population loses through death 12,000 per year. Thus we have a net gain of about 1,000 Christians per year under present conditions. In view of this rate of growth we shall leave it to the mathematically inclined to figure out how many tens of years it will require for the Church to double its membership, the major objective of the Five Year Movement. Of course the quickening effect of the spirit cannot be calculated by statistics. But the present slow growth of the Church is one of the main reasons why a number of earnest Christians are not satisfied with its work: this is especially true of the rural church.

Very few rural churches, that I know of, can be pointed out as inspiring examples of effective evangelism, self-support and self-propagation or as centres of community service. The general impression is that during the last few years a large number of rural churches have been marking time. Since the launching of the Five Year Movement, a new life seems to be pushing through the hard crust of rural inertia and routine. Literacy classes, Christianizing the Home Week, and evangelistic meetings have been promoted and conducted here and there by a number of churches. They are, however, few in number and far between.

The last five years have perhaps witnessed more and greater changes in the life of the Chinese people than in the fifty years previous. In order to meet the newly-felt needs in this newly-created situation the rural church must discover for itself new approaches and new methods. But this does not make it necessary to lessen the importance or lose sight of the fundamental purpose of the Church in building up the Kingdom of God in the community. In fact, like a string that runs through old coins, the spirit of the evangel should be shot through all phases of church activity.

The chief rural need facing the Five Year Movement is to discover a way out for the rural church. We want a rural church, that is growing both in the quality and quantity of its membership and in influence in its community. According to my experience of the last few years the

quality of church membership has been much improved by the increase in the percentage of literacy. Is it possible to aim for a literate church, especially for those 15-45 years of age, by the end of 1934? From sample studies of families which have church members, those having one church member make up over fifty percent of the 600 families studied; while the average proportion of church members per family is 44%. Should the evangelistic work of the rural church concentrate effort on such families? It seems not only reasonable but also strategic that the Christian members of such families should be encouraged and helped to lead the non-Christian members of their own families to Christ. If we arbitrarily define a family to include the members of two generations, namely, father, mother, sons, daughters and daughters-in-law, can we not aim at least to double the number of such Christian families during the Five Year Movement?

Before we can see further light two acute problems, the solution of which the rural church is groping after, need careful study, clear thinking and fearless experimentation. They are the problems of self-support and voluntary workers. From three independent studies made last spring on self-support, we get the following startling results: that about half of the 1,200 church members studied are not giving anything to the church; that the average contribution per church member is about \$1.00 per annum; and that the average contribution per male head of the family is about \$2.00 per year. It is true that these figures are only applicable to the few hundred of people studied by the investigators, nevertheless they cause many to ask, whether or not the church is making progress towards self-support and whether or not the rural church will ever be self-supporting. Can we not aim for this as a first step in self-support—every Christian a supporter of the church? Closely connected with self-support is the problem of voluntary workers. The more persons serve in and through the church, the greater the sense of proprietorship felt by them, and the more deeply rooted the church will be in the community. Can we not, also, take as an objective of the Five Year Movement—every Christian a voluntary worker? Dr. Douglas of the "Fact Finding Commission" remarked that the most needed light and also the most rewarding study for any investigator is that centered in the problem of the training of voluntary workers, as it exists in the churches in China. The National Christian Council's Rural Committee should endeavor to have such a study made so that experiences on the enlistment and training of voluntary workers in China can be made generally available.

There are a number of rural churches which are experimenting with some of these ideas. The London Missionary Society at Tsangchow and Shaochwang is a notable example in conducting rural churches on a self-supporting basis and in training voluntary workers. The American

Board Mission at Paoting and the Methodist Mission at Changli have also done splendid work in community service and in the work of Christianizing the home. Since the visit of Dr. Butterfield last winter and spring there are ten or more synods, conferences and stations in North China wherein one or more rural community parishes are being planned and started. The Methodist, Presbyterian and American Board Missions in Hopei have recently organized a "Rural Service Union" which will pool together special contributions from each of their missions for the service of all their rural churches. Similar unions are possible in other provinces. To begin a rural community parish without expert help from such a rural service group will involve all sorts of difficulties.

Whether or not the rural church of the future will be organized after the pattern of the rural community parish remains to be seen but its major objectives should never be lost sight of, namely:— (1) an evangelical and growing church; (2) a community-serving church; (3) a literate church; (4) a self-supporting church with a large number of voluntary workers; (5) a family church wherein there is a place for all members of the family.

The Young Churches

"Perplexed, yet not unto despair."—2 Cor. IV. 8

H. H. MONTGOMERY

I CANNOT think it right to keep these infant Churches in leading-strings. Here are we foreigners holding the reins of church life too tight. It is just like the mistake parents often make with sons and daughters till they revolt and worse things happen The Church of the first ages did not so act All had to learn their experience, practically through mistakes: why should we act differently?"

The speaker was a young priest with a fine university record and three years' experience abroad; the eager face told of generous instincts. His companion was twenty years older, matured certainly, fully as sympathetic as the younger man and evidently humble. He looked up appreciatively at his young comrade:

'I like all you say, only I see the other side. I almost wish I didn't; it is one of the troubles of advancing years that you are apt to see too much of every side of a question: and there is danger in that, I know it full well.'

'Give me the other side,' said the younger man, 'and pardon the haste of youth.' The elder smiled, and it was a good smile.

'My dear fellow, what ever should we do without you young men? You are splendid. Hadn't you better not be perplexed by us old fellows who probably ought no longer to lead? Perhaps we have ceased to grow.'

'No, no; please give me the other side.' And he sat down looking up at one to whom he always came in his perplexities, and seldom in vain.

The senior was silent; at length he said; 'The trouble of it is that I have no certain solution—a most provoking condition. That maxim, "When in doubt, don't," oppresses me. Well, I will do as you wish. Let us go back, if you will, to the first century. I ask—I don't say I can answer with absolute certainty—Was St. Paul very patient of error in doctrine? Can you find anywhere, for example, more concentrated wrath than in his Epistle to the Galatians? Can you imagine any language more clearly expressing intention to check doctrinal error? I remember that he mentions "anathema," and means it. He wouldn't allow any Gospel but his own, no, not if an angel from heaven preached it. Then, what of error in life? It comes to me once more how he wrote that a Corinthian was to be delivered to Satan for his sin. Or again, his doctrine: no one ever drew out the truth of the Person of Christ more fully than in writing to the Colossians. Wherever you turn you find him awake, guarding the flock; he did not seem, to me at least, to contemplate their working through all sorts of errors. If you turn, to St. John, it seems to me that he was more intolerant of error than St. Paul, and even as a very aged man. Tradition supports the view. So much for the first century. Now let us pass to the fourth. It seems to me that here again it was a fight to the death. So soon as Arius' teaching and its tendencies were realised, it was to be ruthlessly checked, and the offenders banished from the Church—no learning by experience.'

The younger man looked up, saying 'Go on, please; let me have it all. I am not here to argue. I want to get from you all the factors as you see them, as materials for thought.'

The elder put his hand on the other's shoulder: 'Don't suppose I think there is only one side to this question. I don't think that. I am not a judge now; I merely state a case for the judge. Well, I proceed: now, I am coming to what perplexes me most.

'The history of the Church for two thousand years is one long record of error discovered and legislated for. It is like "case law." The Creeds were forced out of the Church's consciousness; they are, of course, answers to human error about the truth. Nor to day, mark this, please, can we help being more sensitive to error than they were likely to be, I think, in the first ages. How could they know, as we know, unto what this error or that would grow? We know how the

aberrations fade and die, but also what gaps they leave behind them in the Church, how much we have lost by schism, how many noble men have gone astray to our own infinite loss. That is the point: we have become so sensitive because we have history as our teacher. We have suffered, and cannot but remember it at every turn.'

'On the other hand, can we not put down our chief losses to the too tight hand over great personalities?'

'I cannot gainsay that. Yet let me justify the need of increased caution also.

'Isn't it the same in more than one learned profession? The laws of health, for example: how much more strict they are than they used to be, and for the same reason; because we know so much about bacilli, about the various methods by which disease is propagated, we dare not let men do as they like. You cannot be allowed to learn by experience because the whole city suffers in consequence. The price is too great. Look at the network of restrictions in which we live for the sake of good drainage, especially in mosquito-haunted lands. Or take another subject: unlimited competition in business is now rightly considered an unholy thing. Railways again cannot charge what fares they please; women and children may not work as they like; drink cannot be sold except under regulation. It is the same story: we know too much to allow each successive generation to learn by experience. So also it is with parents: no decent parent will let a child run into anything but a slight danger just in order to learn by experience. There comes a time, of course, when such authority ceases.

'And now comes the weakness of my position: I am perplexed to know when that period has arrived in regard to error from the Truth among the infant churches. Help me now with your opinion, if you can. What are you prepared to do if, for example, an infant Church, having power given it to go its own way in doctrine, excised from its Creed several clauses of it? You can guess what the first clause would be in these days, and where the dangerous pressure is. Would you be quick to counsel cutting them off from communion with the Mother Church? Or would you permit them to stay in communion, say, for fifty years, to learn by experience? It is but a short time for the growth and death of a heresy. And again, would you think much or little of the effect of that bacillus on the Mother Church itself?'

The elder man paused, and the younger answered slowly: 'No, I don't think I could stand such error. Anything tending to Unitarianism would be fatal all round. That infant Church would die, and we should, I fear, be injured ourselves.'

'Thank you, I agree: and there is my preplexity. The punishment is so tremendous that I dread giving such liberty as might bring about such retribution. In nature the rifts made by convulsions tend to fill

up. With man it is different; schisms tend to widen and become permanent. When you see the bacillus of error, of vital error in doctrine, lying all about the world, one fears. You see how unsatisfactory is my position. The elder of us sees the danger most in one direction, the younger notes the peril of leading-strings. And there are, of course, other and obvious dangers.'

Both men were silent. The elder it was who spoke first again: 'I don't want to make you out wrong; I would rather be wrong myself. I begin to distrust myself. I have given you, you have been good enough to say, material for thought. Now help me to solve the problem. I do not despair, I am only perplexed. And I am glad to know that a much greater man once said "Perplexed, yet not unto despair!"'

Great goodwill, great love, showed itself on their faces as they parted. Surely it is in such partnership that the future lies, and God is above all.

Indigenous Revival in Shantung

ANY Christian movement in China that is really indigenous is of interest. For more than a year an indigenous revival has been going on in Shantung that has spread far beyond any plans in the minds of those who initiated it. The initiator was a Chinese Christian as were those who have since espoused and promoted it. Missionaries have at times cooperated with it. They have also observed its various aspects. From some of these we have succeeded in securing frank statements of their observations and impressions. We are glad to be able to give a general review of this revival based on these missionary statements. Whether one agrees with all that characterizes it or not a movement that is credited with giving a large number of churches "new life" certainly merits attention. Our information deals with this revival as observed mainly in connection with Presbyterian churches.

"Pentecostal," "A Spiritual Movement," "Apocalyptic," are some of the terms used in describing this movement. Those connected with the movement in its earlier stages are sometimes called "The Spiritual Party." A more general phrase used in describing it is "old-fashioned revival." No single phrase describes it satisfactorily. It is a revival of religion with both moderate and extreme features. "We have a state of affairs in these meetings," one missionary reports, "that is identical with that which Paul talks about in I. Cor. 12, 13, 14." Thus viewed it is a revival of Christianity with primitive concomitants.

This movement started in the Feih sien district of Shantung where work is under the direction of the Chinese. From there it spread to the

Ichowfu Presbytery, thence to Weihsien and has also been active in Tsingtao and Tengchow. The movement has been felt, therefore, over an extensive part of Shantung. It spread without any direct organizational planning, so far as we have heard. Thus it was not an organized evangelistic campaign. It spread spontaneously! It is the fruit of the work of indigenous zeal and Chinese zealots.

This revival, while indigenous, did not originate in local spontaneity. It was initiated by Rev. Ma of Nanking. Mr. Ma has long had charge of an orphanage in that city. Among the children in his care were some from Feih sien. A number of Christians in this district invited him, considerably over a year ago, to come and preach there. This he did with much enthusiasm and emotional appeal. In general the methods he used have characterized this revival movement ever since, though his connection therewith seems to have been initiatory only. It is this movement that became known as the "Ling En Hwei" and was, of course, the basis of the "Spiritual Party" mentioned above though whether the latter term is a translation of the former one is not made clear in the information on which this account is based. The movement thus started seems to have spread quickly. Rev. Ma Chiu-ju, a pastor in Tengchow, for instance, became interested in it also about a year ago. He went to Weihsien and investigated it. He became one with it. His views thereon, however, became extreme. He deemed himself, indeed, "entrusted with the gospel for the last times." Because of this and the disturbance caused thereby in the Tsingtao church he did not return to Tengchow as a pastor. He and his followers formed their own group apart from the church. During recent months he has visited Tengchow several times.

The coming of the movement to Weihsien, which occurred before its appearance in Tengchow, was in this wise. Six pastors hearing of what was going on in a city two hundred miles away rode overland on their bicycles to see for themselves. The manner of conducting the meetings at first disappointed them. But they soon joined in. New power came to them. They organized revival effort in their own churches along the same lines immediately on their return. When the Weihsien Presbytery met that fall its sixty or more delegates became interested in the movement though some had questioned previous thereto its genuineness. Almost every pastor returned to his own church to start a similar revival. Thus the interest spread. It went all through the Feih sien district and most of the Ichowfu district. About two-thirds of the pastors in the Weihsien Presbytery took it up. It was carried on with great fervor at Tengchow and Tsingtao. No figures have come to hand, however, as to the total number of churches or persons influenced thereby. In the main it was a rural movement, city churches to some extent holding back therefrom. The movement ad-

vertised itself. The story of what was happening in one place brought people from elsewhere to see for themselves. They usually returned to spread the revival spirit they had received.

The features of the meetings include both "excesses," verging sometimes on the superstitious, and "moderate" religious activity, marked by spiritual fervor and genuine religious experience. The major emphasis of the movement is on the personal enfilling of the Spirit of God. Whatever happens is assumed to be the result of the Spirit's moving in the individual concerned. Those who have "received this influence of the Holy Spirit" have "definite direction from God." Assurance in this connection is so strong that some of those who have it become "contentious" about it. If one has not this "spirit of exhilaration and spiritual fervor" then "he is still in his sins and a 'son of Satan.'" While the necessity of ethical fruitage is not forgotten this has been the major test of the revival of spiritual vitality.

This inward exhilaration, fervor and direction may show itself in various ways. Among the spiritual "gifts" resulting therefrom are visions, significant dreams, special revelations. One father reported, for instance, having had a "vision of heaven and having seen his deceased son in the midst of thousands of children." Some visions reported, however, were often "too silly to be taken seriously." Some of the leaders have claimed that when they lay hands on those who come forward for prayer they "hear the Holy Spirit coming down on them." Certain others claim, also, that at times they smell a "divine fragrance." There are some cases of the exorcism of demons, also reputed cases of faith healing, one case of the latter having been much capitalized though it is explicable on psychological grounds. A few people have been credited with speaking in and interpreting tongues. One missionary reports hearing three pastors break out in "unknown language" when praying. This phenomenon does not, however, loom up prominently as regards numbers thus endowed in the reports sent into us. Premillenarianism has also been prominent in the preaching and expectations of those leading the movement.

Before any of the above "gifts" can be received certain other things are necessary. These constitute the main features of the meetings. Order in these meetings, in the sense of one person at a time doing something, is not expected. As the Spirit moves one or more they do what they are "directed" to do. In general the meetings are characterized "by vocal, simultaneous prayer, the people kneeling; the singing of hymns and special songs—often repeated many times, and some of them reputed to have been given in 'tongues' and translated;" all of which is accompanied by the waving of hands and closed eyes. Confession of sin is a very prominent feature of these services. This, like prayer, may be carried on simultaneously. As to how far the sins confessed

are "venial" or "mortal" our informants differ. One says, "Most of those affected have been living outwardly decent lives, their chief sins being spiritual sins against God, or such things as unfilialness or petty animosities which do not come out in the open." Another missionary, in another center, says; "Men, women, boys and girls confess publicly their sins from childhood up, and the details are in no way conducive to the purity and *good name* of the church." "Those who do not fall in with these performances," he adds, "are accused of hindering the work of the Spirit." In addition to the above there is testimony and exposition of particular passages of scripture if and when the "Spirit directs." In all this much spiritual earnestness is apparent. At times we gather that when many people pray, confess or testify the meetings get somewhat noisy; at others all this goes on in a low hum. It is voluntary religious expression, each one doing what the Spirit moves him or her to do. "After all many of the services," says a missionary, "are simply good spiritual prayer-meetings which leave anyone, even though not one of the group, better for having attended." All the activities mentioned in the above two paragraphs follow, it is claimed, when one has received the Spirit.

Another of the "excesses" of these meetings is as follows. In some cases the meetings are prolonged until two a.m. with a call to prayer again at four a.m. Preaching, intermittent repetition of a few revival hymns, prayer in unison and hallelujahs occupy this time. In some places, however, "the vagaries of the leaders seem to have rather disgusted the non-Christians." A Chinese pastor, also, averred that the better-class members of the non-Christian community were likewise "shocked." "A group of enthusiastic Christians from a country church came to Weihsien city to help in meetings," for instance, "but the city people were not so spontaneous and free as their rural brethren and were shocked." Quite naturally these critical observers discount the visions, revelations, "tongues" and the swaying of the body referred to.

As regards the effects upon the churches concerned these have been both adverse and favorable. One missionary states that "in the district mostly affected by it evangelistic work is now more difficult than before." This is due to the vagaries of the leaders and the "excesses" noted above. Another adverse effect is a strong tendency to divisiveness in some places. This appears when those pushing the movement meet those tending to question its genuineness. City folk, for instance, did not always respond to the simple spontaneity of country people. The "Spiritual Party" sometimes took a "holier than thou attitude" which did not tend to oneness. At Tengchow, as we have noted, the movement split off from the church in its early stages. There the revivalists at first directed bitter remarks at the church as being utterly corrupt. Gradually, however, some of its leaders began to look

for ways of cooperation; and, indeed, cooperation between those within and outside the movement has frequently occurred. Quite recently the "Spiritual Party" in Tengchow received a "revelation" permitting them to return to the church. It is reported that the plan is to alternate every other Sunday between their own and the church service. The peace of the Tsingtao and other churches was considerably disturbed. Disruption also threatened the Weihsien Presbytery. In general this tendency to division seems to have eased off. It is interesting to note that this tendency to divisiveness is more evident among the "best church members." At one place it was these who were shocked at the "excesses"; at another many of them joined the movement. Strained relations between certain pastors was also part of this situation. This was due to mutual criticism. The freest response to the movement was among the ordinary church members. In spite of these setbacks the movement seems to be still advancing.

On the Ichowfu field an attempt was made to "stabilize the movement." Pastors, evangelists, Bible women and church leaders were given eight days of evangelistic preaching and intensive Bible study. The record of the work and influence of the Holy Spirit was given special attention. An attempt was made, also, to explicate the "rather mixed account of 'speaking with tongues.'" This was considered to have had a good effect.

In spite of its unbalanced "excesses" and ideas and its disturbance of the peace and harmony of the church this movement registers favorable effects also. "There has been a new life and a new interest developed in the church?" says one. "Whatever it may, seemingly, lack of balance," says another, "and however characterized by excesses it has in it spiritual possibilities and values." Yet another says, "After five month's observation I am convinced that despite its extreme elements the Spirit is in it." "Their spiritual earnestness," to make a final quotation, "has been one factor in the separation of the group from the old church: for they contrast their warmth and spontaneity with the formality and coldness of the ordinary church service with the remark that the latter has no purpose."

Some concrete results of this indigenous revival are also in evidence though no generalization in this regard is possible. Sins have not only been confessed, they have been abandoned. The movement is marked (not all churches affected show these) by advance in self-support, self-propagation and the development of lay leadership. "Pastors report that where revivals have been held, giving to the cause of Christ both in time and money has greatly increased." "Luke-warm, worldly church members have been seized with a passion for prayer and Bible reading." In Tengchow, for instance, a large group of church members who disapproved of the methods of confession of the adherents of the movement,

their withdrawal from the church, their dreams and visions, have, nevertheless been blessed by their zeal and are trying to duplicate it." In the Ichowfu field the number received into the church was fifty percent over that of the previous year. Contributions have increased during the same period twenty-five percent. In some cases tithing has been adopted. In this field, also, an increase of witness bearing is noticeable. Commenting on the effects of the movement in this field a missionary says, "To my mind there will be good and lasting results from it, if it is capitalized and kept from too many and long standing excesses." Others, however, are not ready to state what its lasting results might be.

Here, then, is an *indigenous* movement in the real sense of that much-used word. It is marked by voluntary religious expression and emotionalism. It does not, however, seem to end entirely in the latter. It moved more freely among rural dwellers and ordinary church members than among those in the city or the "best church members." In general its emphasis is on the things of the spirit though the "gifts" longed for include strange expectations. It is a burst of primitive psychology! The mystical experiences and revelations verge on the superstitious. Through it can easily be seen the workings of a psychology not yet fully liberated from old entanglements. Yet it has met a need that was usually genuinely felt. It filled a gap somehow left by the way religion was being lived in the churches. It expressed itself in the hang-over of superstitious ideas to a considerable extent. Yet for the majority of those affected by the movement it made religion a warm reality though marked by expressions quite unreal to many observers. These latter satisfied the naive credulity of the ordinary brethren but caused difficulty for many of the "better" ones. The tendency to split was, therefore, rooted in two diverging psychologies or mentalities. The satisfactions were, of course, personal. We have not heard of any verified attack on social evil resulting therefrom. It is a movement of individualistic religion. To people disillusioned by banditry, suffering and sometimes Communism it brought a new interest. In it, also, every individual could have a part. They did not just sit and listen to others preach. Each one could enter into the movement and add something to it and receive personally something from it. It resulted in greater personal activity in the interest of the particular emphases of the movement.

The New Strategy of Spiritual Religion

ALAN T. DALE

THESE notes are not intended as an exposition of the spiritual situation in North China. That would require qualifications that the writer has not—a much more extensive grasp of the language, a much deeper knowledge of the customs and particularly of the religious and cultural presuppositions of the people, and a wider understanding of past history. What is here set down is rather by way of footnote or commentary on a situation that, however difficult to understand and whatever qualifications in critic or observer it demands, has got to be met and in some way answered. We are among these people as missionaries of a spiritual religion. Somehow we have to communicate our experience,—get them so to dispose their hearts that the new revelation of God which we believe to be involved in the witness of Jesus becomes a living and desirable, and later a possessed and directive, experience.

The destiny of Christianity in China—as elsewhere—is very definitely related to the interpretation of Christianity that is accepted. It is difficult to avoid the conclusion that some of these interpretations are mutually exclusive. Christian history in China has become a sort of mild and curious reflection of the divisions and differences conspicuous in America and Northern Europe.¹ I do not think that the Chinese mind takes these differences seriously, even if they are understood. The oriental approach to truth and the oriental conception of what is important are very different from our western notions.² But it cannot but be a matter for distress that views and conclusions that have reference to the European and American religious situation—the accidentals, as it were, of European and American religious history—should be transplanted on Chinese soil. This is part of a deeper and much wider subject—the whole question of the attempted transplantation of western culture into China—and its origin and validity are not for the moment our concern. The view of Christianity which controls my own attitude and decisions is most clearly and thoroughly expounded in the writings of Dean Inge.³ It may here be summarised as the view which conceives of Christianity as an intuitive experience of God “in Jesus Christ” (to use the Pauline formula) that

(1) “There is a clear cut division of theological thinking among the Christians, evident mainly among the missionaries.” China Christian Year Book, 1931 p 8 (*italics ours*).

(2) cf. Hermann Keyserling, “Creative Understanding,” pp 3 ff.

(3) cf. “Confessio Fidei” (“Outspoken Essays,” Second Series). “The State Visible and Invisible” “Philosophy and Religion” in “Contemporary British Philosophy;” the philosophical foundations of this view are developed with greater thoroughness in his “Plotinus” in which is embodied the best he has to offer “as a contribution to the philosophy of religion.”

is individual in origin but is creative of a fellowship or society in which it blossoms in those qualities of mind and heart—"the fruit of the Spirit"—to be preeminently seen in the character of Jesus Christ. It is an experience which seeks in union with God spiritual harmony and creative integrity; which does not despise yet sits loosely to the things of this world,—which are seen and are temporal—but craves in constant aspiration the things which are not seen and are eternal. It is confined to no particular epoch and to no particular culture. It is indigenous in all. It is not unique in character, but only in depth and fulness. It is intellectually fearless, ethically serious, spiritually authenticated.

The problems of the proclamation of such an experience are created by its very spirituality.

If it were a dogma, it would be superficially simple. A dogma is capable of exact definition and of being translated into different languages, though its meaning is never absolutely inviolate. A spiritual experience creates dogmas, doctrines, definitions. It is in itself none of these things. A dogma or a doctrine divorced from the experience which created it is dead. The way of travel is from the experience to the dogma, not from the dogma to the experience. An experience is of universal implication; a dogma is the obvious child of a specific culture and a specific epoch. Quite apart from the fact that everywhere in Europe and America the old theological definitions are being questioned and within the various Christian communities being subjected to revision and reinterpretation, it is surely a moot point how far one community is at liberty to transplant its dogmas to the soil of an alien culture. In such a different *milieu*, where both the intellectual and the religious atmosphere is strange, these cannot have the same meaning and they certainly have not the same importance as they have in the culture that gave them birth. To plant them in a new soil, you must cut their logical and psychological roots.

The same is true of organizations. The experience creates the organization. The organization is intended to perpetuate the experience, though it often ultimately kills it. But the organization was created within a certain social history. The organization, for example, of the primitive Christian ecclesia followed naturally the structure of the Jewish synagogue. The later organization of the Catholic Church was created within Graeco-Roman culture. The particular formation of Protestant denominations owes much to the political predispositions of Northern Europe. The failure of the attempts to transplant the English parliamentary system shows how deeply institutional history is related to the genius and mental characteristics of a people. Again, the way of travel is from the experience to the institution, not from the institution to the experience.

These considerations are preliminary to the statement that Christian history in China largely has been and still largely is concerned with the

transplantation of dogma and institution. With the Roman Church that is the necessarily avowed policy. Among Protestant missions it has created the utmost confusion, which the establishment of the "Church of Christ in China" is an attempt to remove. During the last hundred years western Christianity has awakened to the necessity of world evangelism, and for the first time it is seeking to implant its own seeds of truth in alien cultures. It has yet to learn—it is showing signs of learning—the *modus operandi* of world evangelism; that the identification of particular definitions and particular institutional formations with essential Christianity is false; that essential Christianity is a spiritual experience. This is not to deny that much essential Christianity has been rooted in China. This has been possible in defiance of and not as a result of the professed or implied policies of the various missionary societies.

The approach of the western missionary to the peasant (these notes are primarily concerned with work in the agricultural areas) is conditioned by the fact that he is a representative of a much more developed culture. It is a serious handicap that cannot apparently be overcome by attempting to obliterate the obvious differences. The fact remains that he is a representative of a different race, and this in China is exploited by the representatives of pseudo-nationalism (as it would be in any other country) at every conceivable opportunity. It breaks down only under the acids of friendly intercourse. Yet the differences of culture remain one of the most serious obstacles to the communication of a spiritual experience. The most amazing misconceptions are held by the backward peasant mind. With the accentuation of national differences and the stressing of anti-foreignism in the schools the only attitude to maintain is that of a persistent and tireless friendliness that knows no limits and is not distressed at the most unfortunate and deliberate misunderstandings. At this point, one of the qualities of the peasant mentality gives great opportunities. The peasant, except when he has come under the influence of propaganda, is normally friendly and openhearted. National distinctions seem to count little with him. He does not open the deeps of his heart or become intimate. But he does not reject you.

The missionary is equipped with certain "instruments" for his work. He has in his mind a certain type of religious organization with which he is familiar in Europe or America; he has to his hand certain "means of grace"—the Bible, a certain system of church worship, a certain ritual. These are differently evaluated. A Methodist, for example, will think most of the Bible and least of ritual and church order. The problem is how, with these "instruments" in his hand, he is to implant in the hearts of the peasants the supreme religious experience of which he is conscious and which is the essence of Christianity.

One of the most difficult things for the Chinese mind—and this is conspicuous in the peasant mind—is the conception of an inward religious experience.⁴ One of its distressing characteristics is an inability to care greatly for the truth. The whole conception of etiquette is based on the idea that outward relationships must be preserved at any expense whatever. You must say, not what you think to be true, but what your hearer expects you to say. This is a habit of mind that is fatal to inward religion. It is aggravated by the exhaustless eloquence of all Chinese and their incomparable genius for acting. This quality of mind is difficult to understand and define, but it presents in actual practice a most formidable obstacle. It means that in the ordinary church service to preach becomes an exercise in itself. The idea that it must convince the congregation or that it bears any relationship to visible conduct is ill appreciated. Where the preacher is in the pay of the mission all this is emphasized, and produces a sense of unreality and unactuality in church worship. The very conception of worship is elusive. Public prayers tend to become flights of oratory. All these evils are to be found in western churches, but they seem to be underlined by the racial, characteristics of the Chinese people.

The difficulty of using the Bible is enormous.⁵ It is a most difficult book to understand. The few who read it do not read "with their mind," and take what we should call a fundamentalist attitude to its contents. But the majority of the peasants are illiterate. Their knowledge of the Bible and of the significance of Christianity is largely derived from the sermons of the preachers, for whom the supreme thing seems to be, not an experience, but "tao li" ("doctrine") of which the Bible is some how or other the source. The modern interpretation of Biblical literature is quite foreign to them, and to those brought up under the older thought-forms is confusing and bewildering. Yet it is quite clear that a literal interpretation of the Bible—so congenial to the Chinese mind, with its inherent impulse to allegorize in the Alexandrian manner—is an obstacle

(4) I say this with hesitation, but under the compulsion of the evidence. I am aware of the importance of meditation and silent contemplation in Buddhism and Taoism, and even in Confucianism (cf. *Chinese Recorder*. August, 1931, pp 493ff). In practical experience it appears a most difficult thing for our Chinese brethren to grasp and understand.

(5) I do not wish to be misunderstood in this. There is a distinction between the "Gospel" and the gospels or other records in which it is embodied. The "Gospel" of Jesus as preserved in His intuitive utterances and in the records of His life is the simplest as well as the deepest of all the great proposals made in the name of God to the human spirit. Wayfaring men, though fools, need not err therein. Jesus saw things "with immeasurable innocence." But the records in which the Gospel is enshrined are not without disturbing problems. No one who has ever wrestled with the great arguments of *Romans*, for example, (assuredly one of the great books of history) can be unaware of the inherent difficulties of New Testament interpretation. These are due to the fact that the documents stand against a definite historical background and within a definite cultural milieu, whose constitutive principles are widely different from those of contemporary European and American civilization and a fortiori from contemporary Chinese civilization.

to the understanding of a spiritual religion. They would treat their Bible as their scholars used to treat the Confucian classics, with a mixture of literal faithfulness and free interpretation. This is deepened by the lack of original independent thinking. It is a quality of the primitive mind doubly accentuated by the traditions of Chinese culture: a culture which can canonize such a book as the "San Min Chu I."

The difficulties of organization are enormous. It is easy to prescribe the constitution of the little societies. It is very difficult to carry it through. Chinese public life is infected with a profound mutual distrust. Neither in school nor home is there any knowledge of discipline, and the discipline of public life, which is based upon a certain trustfulness in one another, seems unknown. This sense of indiscipline and mutual distrustfulness is carried into the Christian societies. It makes it seem utterly impossible at times to be able to organize—in a broad and useful way—groups that shall have as their basis a shared spiritual experience.

I have been jotting down a few of the difficulties that confront the missionary of a spiritual religion. These difficulties are by no means confined to China, but they seem here to have received a certain emphatic character. The comments, I know, are inadequately enunciated and incomplete. But they set out some of the problems.

How are we to proceed?

It would be impertinent for me to speak here at all dogmatically. What I am doing is to set down the drift of my own mind in these matters.

I cannot begin either with the enunciation of a dogma or the organization of a society. I can but begin with Jesus Christ and the account of His life and death and resurrection as it is recorded in *Mark*.⁶ I think it best to handle the gospels as individual gospels, and to point out not simply the differences between them—as can be done in very simple language—but also some of the reasons that we believe explain these differences. There are interpretations of the significance of Jesus in the New Testament that we have outgrown, that were outgrown by Paul and the Fourth Evangelist, and somehow we must prepare the minds of our converts for such differences. Only so can we steer their minds between a discredited apocalypticism and a dead literalism. In Jesus the qualities of religion in its final and purest form are to be found. In His

(6) This is not to imply that gospel material outside *Mark* (and of course *Q*) is of a less trustworthy nature. The recent investigations of the "Form-Historical" school have at least disposed of that idea. But it will be readily admitted that the Fourth Gospel represents an advanced understanding of Christian facts and is not to be taken historically though it contains historical material. The primary need of a convert is knowledge of the essential facts through which experience of the Risen Christ was originally mediated. *Mark* records with immortal simplicity the essential facts, and puts us at a point where we must all begin—where we can contemplate "all that Jesus began both to do and to teach." It was the Gospel of a "persecuted Church called to a great missionary task, furnished with information as to the origins of the faith with weapons for its defence and means for its world wide dissemination."

thought of God and in His prayers, in His simplicity and His inviolate loyalty, we can make clear what *we* should think of God, how *we* should pray, how simple *we* must be, how unswerving and true *we* must show ourselves. But deeper things emerge. For in Jesus we see God approaching us men for our salvation, and in God's giving of Himself for us lies that joyous and inexhaustible religious experience which is at the root of the religious exhilaration of the New Testament. Here is our supreme task—to implant in these peasant hearts this redemptive experience. All else is auxiliary. Here the final argument is the argument of a life lived in common fellowship. We must (as we have done) stay in their villages, talk and pray together with them, discover their difficulties and discuss all aspects of the new experience. This, like gardening, is slow and patient work, and depends to no little extent on climate and soil, as Jesus suggested in the Parable of the Sower. But, as the method of Jesus Himself bears witness, it is the only way. Dogmatics may clarify our experience: it cannot create it. "One loving heart sets another on fire." It is the only way.

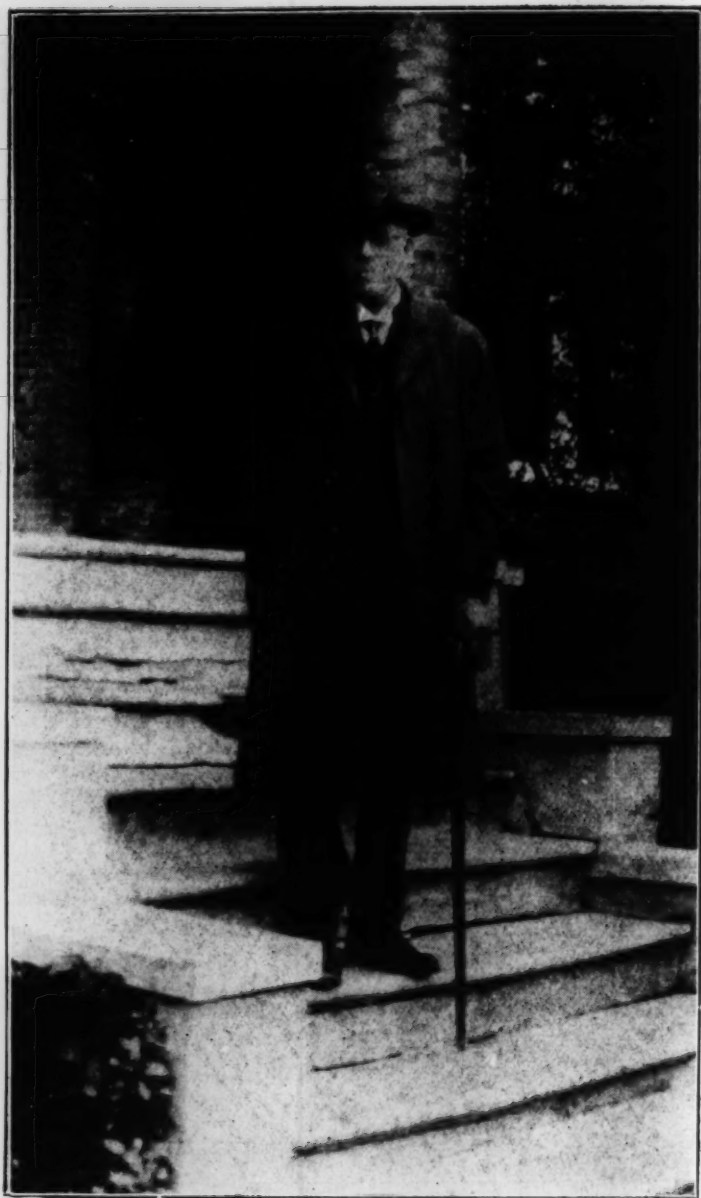
It is from this point of view that the use of the New Testament generally—and ultimately of the Old Testament, especially the prophetic passages—and the organization of Christian worship should be approached.

The use of the New Testament as a kind of textbook is fatal. It was never that. It must be read in its freshness. Only, for example, in the light of the revelation of God in Jesus can the letters of Paul be understood. But they should be understood as letters. The important thing is that the New Testament should be seen to be one of the supreme means to making one's own the witness of Jesus and the experience of God that comes through Him. At present in China there is a sharp if uninformed criticism of Christianity and a widespread dissemination of the ideas of the "San Min Chu I" and the crude philosophy of nationalism. This propaganda is spreading throughout the villages. We must so interpret the Bible to these peasants—especially the New Testament that they will be immune from the crude attack upon their faith and strong to bear the strain when the real unmasked attack is made, not on fictitious outworks, but upon the inner citadel itself.

How to organize the small village groups is one of the supreme tasks. It seems natural to assume that the organization ought to follow the traditional Chinese methods and be native to Chinese social customs. If the spiritual experience is real, the methods will ultimately be discerned. That western systems should be established should not be deemed axiomatic. Hitherto nearly all missions have used the paid evangelist, with an organization based on western methods. It is a method which has apparently failed. It would seem not at all a counsel of despair but a counsel of real hope that we should do without mission-paid evangelists



THREE OF THE TWENTY-FOUR DEVAS, LIN YIN, HANGCHOW.



REV. ABSALOM SYDENSTRICKER.

of all kinds and trust to the native strength of strong village communities where the supremacy of a liberating Christian experience is maintained, and from which voluntary workers, awakened laymen, may set out on the spiritual conquest of their neighbourhood. Within the hsien these village communities can be grouped together, to meet by means of representatives for the deepening and dissemination of the spiritual experience which has made them what they are. Such further organization as may be necessary may be left to the genius of the Chinese people themselves as they live their new life in the spirit of Jesus Christ.⁷

This means the abandonment of an old strategy and an old policy. It calls for an adventurous and eager spirit which believes intensely in the reality of the things which are not seen. It calls for a spirit which is fearless before the facts of spiritual history; that is not dominated by the desire for statistics and financial accounts, for the record of sudden conversions and spectacular events; that knows that "narrow is the gate and straightened the way that leadeth unto life and few there be that find it," yet that the creation of small communities, dominated by the ideals of Jesus and living by His Spirit, is the carrying out of His will and the fulfilling of His great purposes. "Where two or three are gathered together in my name, there am I in the midst of them."

(7) These views are, of course, no new proposal. In principle they agree with those expounded in Rolland Allen's books and with those experiments—though they have passed beyond the stage of experiment—carried out by the London Missionary Society and recently by the Methodist Episcopal Mission.

In Remembrance

Absalom Sydenstricker

IN 1852, my father, Absalom Sydenstricker, was born on a farm near Ronceverte, West Virginia. He was one of nine children in a home where centered many of the activities of the neighborhood. Amid the bustle of this household, my father must have been a shy, retiring boy who listened eagerly to events, to tales told, but who when these failed stole away to some quiet corner to read or think.

After much interrupted preparation, due to the Civil War, my father entered Washington and Lee University, at twenty one. He has told us often of his struggle to get there, for grandfather's farm whereas rich in produce provided but little cash to send the boys to school. At last my father and one of my uncles arrived at college, each with the price of a good horse my grandfather had given them, a tin trunk of

homespun clothes and a few recommendations, his only assets. Through various expedients and the most meticulous saving, university work was achieved, but through it all each moment was precious to my father only for its opportunity of study, so that he came to the end of his time there having mingled only slightly with other students but having to his credit many literary honors.

But, during these years, there had come to him a great question he could not set aside and that was whether he should not do foreign mission work. How the challenge first came, I do not know, but it was one he strove against. To his quiet nature, the thought of adventuring, of pioneering, was repellant. He had long had in mind to be a minister, but to do it in a foreign land was an idea he would gladly have laid aside. But he could not do so. At last he accepted the call as the call of duty. It was that Duty which led him on through many vicissitudes, a power which for him came to supercede all other considerations.

After my father had studied two years in the Seminary at Richmond, Virginia, he and my mother were married and sailed for China, in the summer of 1880. Of those first days and the first short sermon after six months' study, my father often told us with a keen sense of pleasure. That first sermon was his first presentation of "the gospel" in China and, as he said, although they may not have understood a word, it marked for him an epoch. The years which followed were pioneer years in north Kiangsu province, opening many of the stations where Southern Presbyterian work is now carried on. Of those days we heard many stories, with interjections by my vivacious mother, for where my father went, there my mother went undaunted by the inconveniences of a mud-walled home when no better was to be had. In those days my father was indeed blazing the trail, entering wherever he was welcomed and establishing a little church wherever people cared enough to provide a meeting place. When at home his whole time went into the quiet study which he loved and which later made possible some translation work.

It was his great desire to work on until his time should come. To have to cease work though feebleness would have been a trial hard for him to endure. For forty-one years he labored steadily in field work and for the last ten he taught in Nanking Theological Seminary and carried on a correspondence school in that connection, maintaining still his zeal for preaching through Bible classes which he conducted in the evenings. For fifty-one years, then, he spent his whole effort in the telling of the gospel message and it was his heart's desire. For him the gospel was always one to be taken literally so that to preach it and live it, sharing actually all he had, was a source of deep pleasure to him.

Severe illness overtook him so quickly at the end that he was gone without the full realization of his state. He had spent a pleasant summer in Kuling. A few days before he had been continuing work he had been doing in the preparation of a little booklet. He was eager to be back at work and could scarcely wait for the heat of the plains to abate before starting home to Nanking. On August the thirty-first, he passed quickly on, as he had always wished he might. What he had considered his duty from his early days, he had performed unremittingly through the span of a long, unbroken lifetime and his going was but the quiet conclusion of his life's undertaking.

G. S. Y.

Our Book Table

THE CULTURAL CONTACTS OF THE UNITED STATES AND CHINA. GEORGE H. DANTON.
Columbia University Press, 2960 Broadway, New York City. Gold \$2.00.

This volume is in brief the story of the beginnings of American "aggressive idealism" in China. It confines itself to the earliest American merchant, missionary and diplomatic contacts with China. "While it recognizes that "an actual conflict in civilization types (was) involved" it deals mainly with the cultural elements therein and only touches here and there on its material aspects. The early merchants were not, according to this author, very prominent in setting up cultural relations with China. These were rooted mainly in the missionaries who came into China, to some extent, under the aegis of the merchants. It is admitted, also, that "political dicta have a cultural nexus." In this early period, however, the cultural significance of the diplomats does not receive an emphasis as heavy as that of the missionaries. This may be due to the fact, not mentioned in this treatise, that from 1830 to about 1900 missionaries carried on most of the actual intercourse between the Governments of China and the United States, owing to the inability of the diplomats to confer in Chinese.

Hence it was the missionaries who, according to this author, furnished the "shock" needed to bring about the aim of "aggressive idealism" to "change China for China's sake." This is true, to some extent, as the efforts of missionaries through medical and educational science and especially in the teaching of English did serve to undermine China's ideas more than any other form of foreign contact. But nevertheless this volume credits the missionaries with too much. For after all western military aggression also "shocked" China in a way that produced other and serious effects alongside of those "shocked" into existence by missionaries. Furthermore we are not so sure that the early American missionaries subordinated their significance as civilization factors so much as this book implies. According to this writer's own showing they had a real racial as well as religious superiority-complex. Brown, the first American sent out to teach never, for instance, showed any patience with the Chinese classics and deemed that instruction in western knowledge and English alone could "change" China in the right way. It is, however, true to say

that this use and introduction of western learning and English had much to do with the awakening that finally came to China.

Much is made of the fact that from the first Chinese and Americans found it easier to be friendly than was the case between Chinese and some other nations. Their common interest in democracy and education are given as explanations of this "more cordial relation." But we think, to be fair, that this was also often due to the fact that Americans entered into privileges won by "shocks" administered by others. "From the first," he states, "the Americans gained a hearing and a foothold for their cultural activities and their propaganda." This is true. Yet as the "initial impulse toward missionary activity in China came directly from England" so later for some time they led in these cultural activities as they still do in medical effort and literary work.

"The early British missionaries were more or less self-educated," and theological training was predominant in the preparation of both American and British missionaries. A deep "conviction of sin" and stress on the "definite act of conversion" marked all of them. The sense of humor seems to have been largely lacking or at least inhibited by religious conviction. These statements are supported by our own information. But the quotation herewith is an overstatement. (page 82). "These early missionaries got a tremendous amount of pleasure from a type of religious life which is now more or less *completely out* (italics ours) of the missionary circle of ideas, except in some of the so-called faith missions and in the more corybantic sects." A larger proportion of the modern missionary body in China follows their predecessors in this regard than this author realises.

While reading this volume we realised that—quite unconsciously perhaps—this author pushes Americans forward in a way that might be somewhat misleading to those who know little or nothing of the subject. To read this volume alone one might, for instance, get the impression that Cushing, when working out the Treaty of Wanghsia (1884), had practically created the "favored nation" clause and the principle of extraterritoriality. Both these are dubbed "jokers" in this volume! The thirty-first article of this treaty is referred to as "the foundation of extraterritoriality." But as a matter of fact both these "jokers" were included in the Chinese-British treaty of 1843, which fact is ignored. Furthermore the "foundations" of this practise go back much farther than either of these treaties. At the most it might be said of the Wanghsia Treaty that it expanded and perhaps defined more clearly ideas which already existed in the British treaty and to some extent in practise.

This valuable study of original resources furnishes a background against which one can note where the Christian Movement in China has changed and where it is still static. At that time the average length of service of missionaries was about seven years; now it is thirteen. The patronizing attitude then apparent towards China has certainly been tremendously modified. The object of the Morrison Education Society, the second important instrument of cultural cooperation, required among other things, that, "The Bible and books on Christianity shall be taught in the schools." The awakening resulting from the missionary "shock" has shown itself in a repercussion against that requirement. As an instance of change achieved in part only, we may quote this sentence (page 95). "Not only were the Catholics a separate body, but it was impossible to attain union with the Church of England or with the American Church Mission." Of ecclesiastical union between the successors of these early

nonconformists and Anglicans this is still true, though there is now between them much practical cooperative union. We doubt, however, that much change has come in the Chinese attitude herewith given as then, obtaining. (page 96). "What was apparent to the Chinese was mainly that Christianity was a house divided against itself." With regards to American missionaries, moreover, change is very apparent along another line. The preparation of these early missionaries was in the main theological. Their modern successors are certainly different in this regard though this author avers (page 76), that "very few American missionaries, even today, enter the Chinese field adequately prepared on the anthropological and ethnological side." However, though the western knowledge of China is still inadequate enough is now known for missionaries to realize that the slogan "change China for China's sake" no longer works unhindered. Some of them, at least, are also able to envisage what was impossible for the early residents of China (page 53), "a China enlightened and non-Christian."

This is an interesting volume to read if it does give the impression of being over-favorable to Americans in spots. One suspects that this may be due to confining the material used therein too much to that provided by Americans, which suspicion the bibliography bears out. We doubt if a balanced and entirely fair account of early cultural contacts between China and the West can be written that way even when one aims, as this author does, to confine his study to those set up by Americans.

THE MAKING OF MODERN MISSIONS. STACY R. WARBURTON. *Fleming H. Revell Co.*
Gold \$1.50.

How did missions grow and carry on? That is the main question this book sets out to answer. In condensed form it gives something of the adventures, and direct and indirect methods which make up much of mission history. Its principal value lies in the way it analyses the rise of Protestant missionary effort. Modern Christians do not always realize that there was a time when Protestants showed little or no interest in missions. The factors that stimulated, and, indeed, created this interest are interestingly outlined. One needs must realize, after reading, that the expansion of Christianity throughout the world followed the expansion of occidental peoples in exploration, trade and the acquisition of territories. Adventurous activity along these lines stimulated similar adventure in the propagation of religion. "The story of those who were adventuring for gold and trade stimulated actual Christian adventure." (page 156). The acquisition of territory likewise stimulated a sense of responsibility for those living thereon. "The British people at home, who were Protestants, became interested in India as their own territory, and the Christians among them could not but recognize, ultimately, the responsibility which the possession of this great missionary territory placed upon them." (page 161). Somehow we wish that the Christians had been ahead of the explorers, traders and "imperialists." But in general they followed them.

Two motives, not developed by this book, are suggested by these quotations. First, Christians sought to win men to Christianity as others sought information, trade or territory. Second, they felt the responsibility to raise subject peoples to a different social and religious level. Perhaps the fact that such motives now operate with diminishing intensity explains in part the present-day weakening of the missionary impulse. The author does not suggest either this or what new motives should operate today.

He tries rather to show how the old aim and motive might be fitted into the new setting. He feels that "so far as territorial advance is concerned, missions are largely marking time." (page 175). About his implication, however, that in any further advance this territorial aspect will be resumed we find ourselves in doubt. "Unoccupied territory" there still is. But that no longer looms uppermost. The next great advance of "missions" will be humanitarian or inter-cultural, with strong emphasis upon the religious dynamic in relation thereto. In a real sense Christianity has now gone throughout the world. To express its spirit through all human relations and in terms of the cultures of the lands where it is established is the modern challenge to its advance. Indeed, since Christianity is now as widespread throughout the world as explorers, tradesmen and "imperialists" it has a chance to lead the world in weaving Christian principles into the social and political orders never before offered. If this call to advance is not accepted then "missions" might permanently slip into the status of one of the lesser essentials of human life. With this possibility, also, this book does not deal. Reading it, however, inevitably suggests it.

RELIGIOUS EDUCATION IN THE CHINESE CHURCH. *National Christian Council of China, 23 Yuen Ming Yuen Road, Shanghai. \$3.00 (silver).*

This is the report of a Deputation which, under the guidance of Dr. Jesse Lee Corley as representative of the World's Sunday School Association, has spent about a year studying the situation and needs of Christian religious education in China. It shows how religious educationists are enlarging the conception of their task to fit it into modern ideas of the new out-reach of religion which should make it a guide to Christian solutions of all the problems of life. It includes analyses of the situation as it concerns children, students and adults; case studies of what is being done to meet it; and various suggested programs. The facts woven together were gathered in twenty-seven large centers and on excursions into rural districts near seven of these centers. It makes available much material for thought and further planning. Criticism of this review is hardly necessary as the report makes it quite plain that those who formulated it do not presume that their suggestions or programs are final. They are showing the way into new and experimentative effort. They believe that religious education must move in life situations in which new choices perpetually confront us. Thus this report shows the Christian pragmatist at work.

Before indicating the new outreach opened up by this report a few facts as to the present situation of Christian religious education in China may well be culled therefrom. "Almost never has the congregation of a church felt it their duty and responsibility to undertake the training of their children." (page 39). All too little attention, too, has been paid by teachers of religion to the necessity of knowing what the children are like in everyday behavior. (page 49). "The gap between knowing and doing is the most serious one that confronts religious educators." (page 59). "It is a fact that there are less than half the number of primary schools in connection with churches than there were in 1927." (page 71). "The life of the average church in China has revolved chiefly about the adult membership." (page 113). "Nearly all of the churches in China conduct Sunday Schools in which adults participate." (page 128). "In relatively few cases have we observed those who became Christians at school or

college or in a foreign environment abroad, as active members of a city church." (page 144). "There is very little definite religious instruction in the average (Chinese) Christian home today." (page 149. "One cannot fail to sense the contrast between the school group on the one hand and the church group on the other—the educator against the evangelist." (page 234). "The result is that there has been little or no interchange and the church has lost inestimably in leadership trained by Christian schools." (page 235). These facts show where gaps have to be filled in and slacks taken up.

Only briefly can we show how this report suggests ways of reaching out into new and more comprehensive effort to correct these factual situations. "Evangelism" and "religious education" are to be redefined with a larger meaning and content. "Religious education is seen as nothing other than a great evangelizing method." "The aim is nothing short of the complete evangelization of the entire life of persons and society." (page 237). Thus both concepts are fused into a more inclusive one. Many plans are outlined in the report which aim at making an adult church aware of its children. Teaching is to be worked out in situations in accordance with the method employed by Jesus. Teachers trained to grasp the actual problems of their pupils—by no means simple—are to be developed. One outstanding aspect of this report is the advance evident in cooperation in religious education. This is most encouraging! The ideal of having church, school and home dovetail into each other's efforts is definitely set up. A National Committee for Christian Religious Education has been organized. Both these promise tremendous advance! At the date of publication of this report fifteen Christian organizations had officially appointed representatives to this national committee. This new alignment of Christian forces has tremendous significance. Its aim to make religious education function in and through all of life also provides the Christian Movement with a challenging objective. The final chapter attempts to show how art and religion might work together. The subject is handled a little too tentatively. Cases might have been cited to show how Chinese art values, for instance, are already being worked into Christian religious activities. In this, as in most other topics put forward as giving opportunity for advance, only a beginning has been made. But this special beginning need not be overlooked.

This report is a compendium of new beginnings in Christian religious education. Ten years hence we shall look back to it and realize that the suggestions it makes have borne great fruit. That those who faced the facts given in this volume—sometimes disconcerting—and outlined the advance attacks on the situations given therein should end on the following note is quite in keeping. "With this attitude abroad there is reason to believe that the best days of the Christian enterprise in China are in the future." Those, also, who can glimpse the future of that movement through the promising perspective of this report will likewise feel that way.

A BIBLIOGRAPHICAL GUIDE OF THE HISTORY OF CHRISTIANITY. Edited by S. J. CASE.
The University of Chicago Press. Gold \$2.50.

There are in this bibliography a total of 2,512 entries, many of them referring to volumes of considerable size. No such list of books on the history of Christianity could be exhaustive. This bibliography comprises a carefully selected list which in turn introduces the user to many other references. The books listed deal with the history of Christianity in the

"Western Hemisphere, its career in Eastern Europe and Western Asia, and its growth in the newer fields of Africa, Asia and the islands of the Pacific." This Guide is intended both as a "basal text for a course of study and discussion either in elementary classes or in the early stages of research." The bibliography is part of that movement to make more readily available the best of the mountainous piles of material existing on the subject.

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- (1) THE MANCHURIAN DILEMMA: FORCE OR PACIFIC SETTLEMENT.
 - (2) QUESTIONS RELATING TO MANCHURIA.
 - (3) JAPAN AND MANCHURIA.
 - (4) MANCHURIA AT KYOTO.
 - (5) THE VIEWS OF PROFESSOR ROYAMA.
 - (6) RAILWAY SETTLEMENTS IN SOUTH MANCHURIA.
 - (7) THE MANCHURIAN QUESTION.
 - (8) JAPANESE BANK-NOTES IN MANCHURIA.
 - (9) A STUDY OF THE PROBABLE EFFECTS OF THE HAWLEY-SMOOT TARIFF OF 1930.

Numbers one to eight of the above are research studies prepared and issued by members of the staff of Yenching University. Peiping. Numbers one to seven are the work of Dr. Shuhsi Hsü; number eight is by Hou Shu-T'ung, M.A.; number nine is a prize essay published by the Free Trade League of New York which was written by Hsü Chao Ho, for three years a student in the Economic Department of the University of California. Numbers one and two were prepared for the Fourth General Session of the Institute of Pacific Relations, and number eight was prepared for the China Council of that Institute. All these documents relate to important problems confronting China, eight of them dealing with Manchuria. They are evidence of that careful research work modern Chinese intelligentsia are doing, quietly and efficiently, in the search for solutions to today's problems though sometimes the effects of this research work will not be evident until China's political and social tomorrow. One hopes that such studies are made available in Chinese for those who seek the same solutions as these research students but who owing to a more superficial understanding of them often waste their energies in vociferous agitation. Westerners who read them—and they certainly should do so—will learn in them how China is trying to master her own problems and also understand better what those problems are. Such documents are significant signs of the New China. In addition to throwing research light on the problems concerned these documents enable one to understand the Chinese viewpoint thereon.

THE WET PARADE. UPTON SINCLAIR. *Farrar and Rinehart, New York. Pp. 431.*

Sinclair, the Socialist, is a great crusader and his pen is mightier than a thousand swords. In this novel he wields his weapon with telling force against the propaganda of "the wets." The "Wet Press" will review this novel with sarcasm and a sneer, but if some way is found to give it wide circulation it may prove, as the Christian Century suggests, the "Uncle Tom's Cabin" of the Prohibition Cause.

THE WORD AND THE WORLD. EMIL BRUNNER. *Student Christian Movement Press, London. Pp. 127. 4/-.*

This small volume contains lectures delivered in England and Scotland by the colleague of Karl Barth in the University of Zurich. They are a

brief introduction to the point of view of the so-called "Theology of Crisis." Those who enjoy reading only those books which confirm their own opinions, whether they be modernists or fundamentalists, may be advised to steer clear of this book, for neither will agree with him. For here is a thinker who declares that his main purpose is "to render the old truth of the Bible once more intelligible to thinking men of today"—who says that "Christian faith is faith in the Bible"—"No Bible—no Christ; "No Bible—no Word of God"—and—"in the Bible we hear a language which we hear no where else; we meet a God whom we meet nowhere else. Here the secret of God's will is disclosed, whilst apart from the Bible it remains closed." But who also says—"in the Bible we find many errors and inaccuracies, so much that it is no better than what man has said and done in other places and in other times"—and—"The Biblical world-view, cosmological and historical, has gone for good. We know that the world was not created a few thousand years ago . . . we know that there never was a paradise on earth with Adam and Eve and the serpent." Further on he says: "The vision of God which the prophets disclosed to us, the countenance of God which is unveiled to us in Jesus Christ, the name of the Creator and Savior which He has revealed, no science will ever touch. . . . No one can be spared the struggle of seeking the meaning of the Bible for himself, but this struggle is not one between belief and science; it is one between belief and unbelief. . . . The core of the conflict is the question, whether man will remain his own lord in his reason, or is willing to acknowledge God as his Lord. God the Lord, is the God of the Bible, the God who declares His name in Jesus Christ. Whether we obey Him or not is a question not of science, but of life, and one in comparison with which all questions of science become insignificant."

The Barthian theologians stand in intransigent opposition to what they call "modern thinking," whose essence they assert is "self-sufficiency." They distinguish between modern science as description, and modern thinking as interpretation. "For Christianity, the conflict with modern thinking is a fight for very existence; but conflict with modern science can only be the result of misunderstanding." They consider that modern theology has been "much more affected by modern than by Biblical thought" and therefore they are ranged against this theology as well. They think that too much time has been spent in trying to reconcile the Christian message to the time-spirit. Christian theology should stand upon its own feet and boldly challenge the time-spirit! The word of God as revelation stands over against the human reason. The modern theologian has been too much inclined to consider Christianity as one of the many possible religious expressions of the human spirit, but as not the only one; to consider Jesus as one of the great ethical teachers of mankind, but not as the only Savior. The Barthians will have none of this. For Christians to speak in these terms is to them the fundamental disloyalty. "It is an attempt to get rid of the stumbling block of the message of Christ." It is rather the business of the Christian messenger not to accommodate his message to the reason or pride of man, but to proclaim the message without compromise in order to convert the man! The Christian message is unequivocal. It is a challenge to man's will—take it or leave it. Faith is the decision to receive the message and act on it. Unbelief is the wilful refusal of the Word of God. Is Jesus man's highest word to God or God's Word to man?—this is the crucial question, and the Barthians have

no hesitation in saying that Jesus is "the One who comes to meet the marching army of God—seeking humanity from the other side."

In recovering and reasserting this great essential truth which was at the heart of early Christian faith, the truth which made the Church a great missionary enterprise, these theologians are doing the modern Church a great service. There can be no doubt that a hesitancy and uncertainty has arisen as to the missionary activity of the Church, and this uncertainty has its root cause in an uncertainty as to the absolute position of the Christian gospel. "The Word of God which was given in Jesus Christ is a unique historical fact, and everything Christian is dependent upon it; hence everyone who receives this Word, and by it salvation, receives along with it the duty of passing this Word on. . . . Mission work does not arise from any arrogance in the Christian Church; mission work is its cause and its life. The Church exists by missions, just as a fire exists by burning. Where there is no mission, there is no Church; and where there is neither Church nor mission, there is no faith. It is a secondary question whether we mean Foreign Missions, or simply the preaching of the Gospel in the home Church. Missions, Gospel preaching, is the spreading out of the fire which Christ has thrown upon the earth. He who does not propagate this fire shows that he is not burning. He who burns propagates the fire."

But in undertaking to impress this truth upon those who had obscured it, the Barthians are inclined to deny other elements in Christianity which other theologians have uncovered for us. It is here that we find it difficult to follow them. We can accept their positives, but we find it difficult to agree to all their negatives. For example, in order to assert that the knowledge of God comes by revelation, they deny that God can be known at all apart from His Word. "God cannot be known from the world, but only out of His word." (but cp Rom. 1: 18ff). In order to exalt faith they debase reason. "Reason is not given us to know God, but to know the world." In order to proclaim Jesus as Lord over all men, they are ready to say that He is not the example of men, that this idea of Jesus as Example "has nothing to do with New Testament teaching." (but cp I Pet. 2: 21). There is an exaggeration in the absolute contrasts and uncompromising paradoxes which sober second thought cannot accept. If this is a literary device or a pedagogical method it is one thing; if it is an essential part of their theology it will have to undergo moderation by criticism. But let not the reader be irritated by these idiosyncracies and thereby miss the contribution which this school of thinkers has to make. We must hearken to teachers who say the things these men say. "Faith is a suffering, comparable to the spark which flashes from the flint when struck by steel. It means a shaking of the whole existence which can be compared only to what we call passion. . . . And at the same time it is a joy, the joy of a prisoner freed from chains and dungeon who is recalled home from exile. Faith is the life-utterance of the total self in its unanalysable unity. Faith is the totality-act of personality. . . . Both orthodoxy and rationalism forget that faith is personal certainty; it is the most subjective happening there is. It is subjective in the sense that here all cool disinterestedness, all scientific objectivity is banished. Faith is the personal decision of my self for God, in which all objectivication or proof is excluded. It is the answer of the Ego to the call of the divine 'Thought.' In faith there is no truth separable from myself; it is the act in which I myself, not my thought, not my world-view, come into truth."

One more quotation must suffice. "Man is not a fixed star which can shine in its own light; he is not like God, his own cause. Man is a planet which can shine only in the light of God. If he does not shine in this light he is dark; if he is not free in this dependence, he is unfree."

ALBERT SCHWEITZER: *THE MAN AND HIS WORK*. By JOHN D. REGENER. *The Abingdon Press, Cincinnati*. \$1.50. Pp. 145.

Anyone who knows anything at all about the philosopher, theologian, musician of the University of Strassburg who has become the medical missionary on the edge of the primeval forest at Lamberene, Africa, is sure to be hungry for more knowledge of this extraordinary Christian. The disappointment which one experiences in reading this little volume is due to the fact that it is so brief. One would like to enter into the company of Dr. Schweitzer for four or five hundred pages of intimate detail. Until we get that detailed biography, or autobiography this little book will supply fascinating and inspiring reading. Is there a more astonishing genius alive today? And to think of this genius so completely given to the service of Christ!

CHRISTIANITY AND COMMON SENSE. G. F. BRADY. *Oxford University Press, London* 2/6 net. Pages 72.

This little volume is a friendly essay offered to those who "are honestly perplexed and unconvinced" by what they know of the Christian faith because today "the dogmas of doubt are in the ascendant." The attitude is tolerant and there is simple honesty in facing the difficulties. "What is God"; "What is Love?"; "Jesus"; "The Teaching of Jesus"; "The Appeal to Experience"; "The Miraculous"; "Members One of Another"; are the chapter headings. A book inexpensive and small enough to be a useful present to give away to friends who have religious difficulties.

BAPTISTS IN BURMA. RANDOLPH L. HOWARD. *The Judson Press, Phila., Pa.* \$1. Pages 168.

An up-to-date mission study text written by the former president of Judson College in Rangoon. It begins with Adoniram Judson's pioneering in Burma and comes down to modern problems of devolution in missionary work. Although written primarily for Baptists others will be interested in the story of mission work that has been unusually successful in its influence upon a whole nation.

THE PREACHING VALUE OF MISSIONS. HELEN BARRETT MONTGOMERY. *The Judson Press, Philadelphia, Pa.* \$1. Pages 166.

Mrs. Montgomery is known widely, both in her own Baptist denomination in which she has the distinction of having served as the first woman president of the national convention, and in interdenominational missionary and philanthropic activities. These are her lectures delivered at the Newton Theological Seminary. They are rich in illustrative material and are directed especially at reviving the drooping spirits of churches and pastors in regard to the missionary enterprise.

LETTERS TO A FUNDAMENTALIST. PERCY AUSTIN. *Student Christian Movement Press, 32 Russell Square, London, W.C.1. 6/- net.*

This is an excellent book for those who knowing little about the theological disquisitions which mark the modernist-fundamentalist controversy yet desire to understand something of the practical questions involved therein. In an informal and yet informing way the author takes up most of the questions snagging up this field. The main question is, of course, How far is the Bible "inspired" or "inerrant?" Apparently the fundamentalist, to whom these letters are addressed, admits the possibility of some errors in the Bible but is unwilling to admit also that this means a considerable change from viewing the Bible as always absolutely correct. Young people interested in understanding this famous though now, some say, waning controversy may well read this book. The author appears to sum up his own position (page 228) in these words. "I make bold to say that it is not simply that the newer teaching about the Bible does not destroy faith, but that it cannot." We might, in support of this, point to the Barthians. "Christian faith is more, far more, than the intellectual acceptance of a creed."

DANTE: THE DIVINE COMEDY. ARTHUR NORWAY. *Student Christian Movement Press, 58 Bloomsbury Street, London W.C.1, 5/- net.*

Those who have read the "Divine Comedy" for themselves will appreciate the insight into the soul of Dante furnished by this well-written volume. Those who have never seen this great poem, either in the original or in a translation, can read this interpretation and catch the swing of one soul's attempt to envisage future justice and blessedness as he saw it. Not the least interesting part of this volume is the information it gives of the early formative influences that made Dante what he was. The background of his times, with some of its tragedies that would sear a youthful heart, together with his adoration of the youthful Beatrice and his descent into "false pleasures" when she passed away, are faithfully told. Quite ably, too, does the author bring out the struggle that went on in the mind of Dante as he wandered through hades, limbo, purgatory and Paradise, first with Virgil and then with the beatified Beatrice. While reading we felt the throbs that at times rent the soul of Dante as he mused over the dreams that went into this masterpiece. Even without Dore's striking illustrations the magic significance of this poem becomes apparent in this book. It shows the soul of a man as revealed through the greatest piece of work in his life and one of the greatest of all time.

A LITTLE ROAD-BOOK FOR MYSTICS. AELFRIDA TILLYARD. *Student Christian Movement Press, London. 3/6 net.*

The Gospel has a word, "a man that is an householder which bringeth forth out of his treasure things new and old." That describes Miss Tillyard. In this book for wayfaring Christians she shews herself to be "a scribe which is instructed unto the kingdom of heaven." She has herself drunk at many springs, and with an engaging simplicity she asks her reader to drink deep also. The book is one in a class which may be called 'tender,' and so may perhaps be found to appeal more to women than men; but its tenderness is rarely sentimental. There is a gravity about the author's approach which makes for strength, a sobriety about her fancifulness which attracts confidence. I can see the book as a storehouse from which two spiritual friends could get any number of

topics. With these they could find richer means of communication and unself-consciously teach each other of the things that really matter. Miss Tillyard's quiet sense of humour would also be useful to them, for she uses it effectively and so saves herself from being over solemn: cp. "the gloomy cloisters of the Hall of Correct Belief."

I specially refer to two friends using it together, for I think the book has one danger. Miss Tillyard is a very learned person in mystical literature and her learning does not oppress her. Hence in her four chapters on the Mystic Way—the old-marked stages of search, illumination, purgation, and union are followed. I doubt if she realizes how immensely introspective she is at times. One can hardly quarrel with her, for she is on the whole so wise and fresh; and yet I can conceive religious egoists enjoying her book immensely and coming away more egoistically introspective than they were before. Absit omen, for she is aware of the danger, witness her final quotation, "The Omnipotence of God is your house and Eternity your habitation."

E. R. H.

MERGING OF CHINA'S RELIGIOUS CULTURE INTO CHRISTIANITY.

That to a certain extent China's religious art is being merged into Christianity is brought out in an interesting article on "The Arts in the Mission Field: China" by the Rev. M. P. Scott, which appeared in *The Church Overseas*. October 1931. We wish that all those interested in making Christian worship, architecture and hymnology indigenous could read it. The process of making cultural vehicles for expressing Christianity is seen in the following few special examples culled from the article. The Hymn Committee of the Chung Hua Sheng Kung Hui has incorporated in its proposed new common hymn book a hymn of the seventeenth century by Wu, The Ink-well, A Roman priest. Wu himself uses for one of his poems a tune written in the T'ang dynasty. More general is the fact that about Easter time Christians now visit and repair the graves of their ancestors. "For vases on the altar," says the writer, "the art of China offers not only brass but her bronzeware with its old pre-Christian traditions, and also her cloisonne, porcelain and lacquer."

THE TREASURE SHIP SAILS EAST. *Student Christian Movement Press, 58 Bloomsbury Street, London W.C.1, 3/6 net.*

In terms of child language and interest this book aims to lead children into acquaintance with Africa, India, The Near East, Japan and China. Much contained therein has to do with the lives, games and trials of children. Pictures are freely scattered throughout the book. Some of these are to be filled in with colors by the child reading the book. Such things as a secret message and a maze are added to give piquancy and interest. Ancient warriors also receive mention. A small Chinese boy has an adventure such as any child might have. Western children who enter into the spirit of the children in this book must inevitably understand them better. That is, of course, its purpose.

THE DAWN WIND. OLIVE WYON. *Student Christian Movement Press, 58 Bloomsbury St. London, W.C.1, 2/6 net.*

Those who live in Africa, India, China, Korea, Japan and Muslim lands often work among women little affected by the changes going on

in the modern world. Those, too, who do hear of the women in these countries often learn mainly of those old ways which still bear heavily upon the majority. To both these types of observer things seem to move slowly. It is good, therefore, to get hold of a book like this, written in simple style, which puts together some of the new things being done by the minority of women in those lands who are stirred by new aspirations and have entered upon new struggles. Against the background of old customs and illiteracy certain women stand out as striving for new light and new things. Naturally those women who thus stand out receive attention in this book. For instance, there is Miss Liu Man-ching who, born a Tibetan and educated in Peking, went on a mission to Lhasa in 1929. There she spent three months. "She has done more to re-establish friendly relationships between China and Tibet than any Chinese diplomat or statesman who has interested himself in this question in recent years." Much of this unusual effort is the result of education. It means much to the future of all these countries that their women are fighting for better things for themselves and their peoples.

"WE ARE ESCAPED." *China Inland Mission, London. One Shilling net.*

This is an attractive booklet, with four illustrations, containing narratives of deliverance from perils in China. The authors are, Mr. F. Strauss of the Liebenzeller Mission, the Rev. E. Weller, Miss H. D. Hayward, and Miss M. Monsen. We believe, as Mr. Aldis says in the Preface, that the message of this little book will bring new comfort, fresh courage, and a stronger faith in the "God of deliverances."

POETRY AND PRAYER. *By EDWARD SHILLITO, M.A., London, Student Christian Movement Press. 3/6d net.*

In eight thoughtful chapters we have presented in beautiful style the relation of poetry to adoration, repentance, intercession, and the "Communion of Saints," also Prayer as found in sacred poetry, and the place of Poetry in "The Long Pursuit," man having been a seeker from the beginning, a seeker because he is first sought. The poet is seen to be one who has mastered the secret of life in another dimension. Other men have length and height, but he has also depth, "and that new world of the imagination through the mystery of the poem becomes strangely near and intimate to the reader."

* This little book shows wide and intimate knowledge of the most moving poetry of mankind. Not only do we have new light thrown on Milton, Wordsworth, Tennyson and Francis Thompson, but we see a new significance in Browning, Alice Meynell, Alfred Noyes, and others whose dreams and visions are too little known to us. Not only do we have the glorious vision, but, with imagination quickened and purified, we are led by the hand of the guide into "the circles of hell." We have displayed, for instance, an egoism as the disease which is revealed in "the White Slave Traffic, Sweated Labour, the Oppression of Child Races, War." "The use of the powers of the will in the service of egoism is the sin by which man has fallen, and from which he must be delivered."

G. M.

Correspondence

Some Impressions

To the Editor of

The Chinese Recorder.

DEAR SIR:—Your letter of October 9th is before me. I do have some rather definite impressions of mission work in China as a result of my fresh acquaintance. These you are welcome to use in any way that may appeal to you. Whether you use my name or not is quite immaterial to me, but—in case you use anything of what I write—I would be glad to have a few extra copies of the *RECORDER*. They save writing letters to friends. Also, may I take advantage of this opportunity to ask you to enter my subscription to the magazine, sending it to me at the above address together with a statement of the subscription price for one year?

To one who has just returned to China after an absence of five years, the most impressive feature of the mission body is the marked air of confidence. I almost said optimism, but this suggests something of assurance as regards external conditions. Of this there is probably less than ever. "Why return to China at this unsettled time?" is a frequent question. Nevertheless, never did missionaries seem so genuinely happy and self-possessed. One great gain is the cultivation of a sense of humor. Circumstances which once shattered dispositions and caused nervous breakdowns now only bring a reminiscent smile. Consider, for example, the spectacle of a dignified American professor of history, accompanied by two British colleagues, stalking into a camp of intruding strikers in the small hours of the night and routing them with a

thunderous shout. "In the name of Jehovah and the Continental Congress, get out."

Underneath this apparently light-hearted exterior there is evidence of a testing which has burnt away a good deal of dross. While pondering this observation during my first church service in China, an explanation came in the sonorous words of the 27th Psalm. "The Lord is the strength of my life; of whom shall I be afraid?"—"I had fainted unless I had believed to see the goodness of the Lord in the land of the living." In contrast to the bewilderment of a church in the West which has been well-nigh smothered in material prosperity, there seems to be in China a new note of refreshment from those who have been forced to drink from the fountainhead of faith. A symptom of this is found in a new scale of values. Living has been simplified. Furniture and household goods have been scattered or destroyed, we have seen how little such things really mattered. Cherished plans have been frustrated. The ambitious and energetic missionary "leader" has suffered keen disappointments; on the other hand the solid and enduring Christian virtues stand out more clearly than ever, those of the saint and the scholar. Never have I seen such testimony to the worth of the fundamental traits of courage, patience, faith and love—coupled with hard work. Specialized training seems to have proven its worth, even during years of disturbed programs, wherever it has been located so that it could be used.

As for the Chinese Church, the outstanding impression is the fact of Chinese leadership, and a sharing of burdens. That these burdens

have often proved too heavy for sudden transferral is not surprising, but the comradeship is worth what it has cost. Everywhere, within as well as without the church, there seems to be a new interest in the toiling, suffering masses which undergird the mighty structure of Chinese society. What church or what government has been truly strong which has not shared the struggles of the common people?

That a new epoch has come in the Christian enterprise in China is self-evident. That it brings new questions, new dangers, and new needs is just as evident. In many ways it is much less comfortable than the days which were passing when the writer first came to this land. On the other hand, I am not sure that it does not bring wider opportunities, and a good many compensations. At the very least, it is certainly a time of strategic interest.

Very sincerely yours,

ARTHUR L. CARSON.

October 16, 1931.

"Heathen" Temples

To the Editor of

The Chinese Recorder.

DEAR SIR:—As a subscriber of the RECORDER and with a consciousness of a desire for the fitness of things, I have wanted to write to you regarding the frequent printing of photos of heathen temples in your magazine. These pictures have a romantic beauty about them, so far as nature, God's creation, is concerned; but the question constantly comes to mind: Are the temples not an abomination to the Lord?

The peaceful mountain sides would be just as beautiful, peaceful and attractive without temples. It

is not these which make the beauty, the stillness or repose.

There are numerous other spots in China where there are no temples which are even more beautiful. Why then print in a Christian magazine cuts of structures which were erected for the worship of idols? Many Chinese Christians hate these places, for they realize that heathen worship has been and is China's greatest curse, and it was to supersede this with the worship of the true God that we come to China, and for overcoming this worship the Chinese Christians are striving.

That the Lord is a jealous God is not only forcibly brought out in the very first commandments given to his highest creation, but his hatred of idol worship, or anything connected therewith, was repeatedly borne in upon the minds of Israel. These chosen people of the Lord were told to destroy every semblance of heathen worship. They were not to spare the temples nor allow one pillar to stand.

The Lord God said: "Ye shall break down their altars and dash in pieces their pillars" (Ex. 34: 12-17). "Destroy all their figured stones, and destroy all their molten images, and demolish their high places." (Nu. 33: 50-52, Deut. 7: 5, 12: 1-3). "The graven images of their gods shall ye burn with fire: thou shalt not covet the silver or the gold that is on them nor take it unto thee, lest thou be snared therein; for it is an abomination to Jehovah thy God." (Deut. 7: 25).

The fact that there is a slackness in religious convictions and a looseness in thinking among some who seem willing to compromise with heathen religions and a tendency to regard as beautiful, interesting or attractive some things which are an abomination to the Lord, this does not mean that God's conception and

feeling toward these things has changed, for He is the same yesterday, today and forever.

So may I ask that you consider whether it is pleasing to Him to carry in so representative a Christian magazine as the *RECORDER* photos of heathen temples, where men, women and children have been led by the evil one to give to wood, stone and mud homage which is due their creator, the Lord God, He who has declared in such uncertain terms that these are an abomination unto Him.

Very sincerely yours,

CHAS. A. LEONARD.

Harbin, Manchuria, China.

New Work

To the Editor of

The Chinese Recorder.

DEAR SIR:—It may be of interest to *RECORDER* readers to know that the American Reformed Presbyterian Mission has opened work in Tsitsihar, the capital of Heilungkiang Province.

The workers stationed in that city are the Rev. and Mrs. J. G. Vos, Miss R. A. Huston and Miss L. L. McCracken. Mr. Vos is the son of Prof. Vos of the chair of Church History in Princeton Seminary. Miss McCracken and Miss Huston have been connected with the Kwongtung mission of this church for some years.

These workers are sent into this new field with merely their maintenance. There will be no grants made from America for schools, chapels or native workers. In other words the work will be started without any foreign subsidy.

Very sincerely,

E. J. M. DICKSON.

Lo Ting, South China.

October 10, 1931.

Land Regulation

To the Editor of

The Chinese Recorder.

DEAR SIR:—I was much interested in your paragraph on page 603 September *RECORDER* about mission property. We have had the theory put forward as a fact, both in Chengtu and in this city, that mission property bought in the time of the Manchu Dynasty cannot be considered as now belonging to the missions. It is, therefore, valuable to have a statement by the Government that the new Regulations are not retrospective.

Can you tell me where I could get a copy, or copies, of this ruling in Chinese?

I am,

Yours faithfully,

LEONARD WIGHAM.

Friends Mission,
Suining Sze.

The Present Situation

WORK IN NORTH MANCHURIA.

The past twelve months were unusual. A split in the Harbin Church tried our confidence in men. The business depression hit Manchuria so hard that our famous soya beans and kaoliang sold for less than the price of coal. The work has gone on, however, in spite of hindrances.

1. *General Evangelism.* Baptisms last year were more than during any previous year. Our Harbin city mission work is located in the heart of the Chinese city. Here the newly-formed Baptist church holds its services. The daily mission clinic, the church day school, the sale of scripture portions and Bibles center there. The building is often full in the evenings. Drs. Isaac and Stralieff are in charge of the clinic. A day school is supported by the church.

2. *Meetings on the River Front.* A suitable room is rented on the river front for the spring, summer and fall. As long as steamers ply on the Sungari crowds of people pass in front of this gospel room. Services are conducted there every afternoon. Many of these Chinese men and boys are residents of Harbin, but most of them are from Shantung and Chihli Province and are on their way to new towns along the river, or to outlying districts accessible through the growing number of river ports. Others are transient, coming to Harbin to buy goods or sell grain.

White (Christian) Russians from the steamers often drop into the meetings, nod their heads in approval when they find what we are doing, receive Russian Christian literature and pass on to the Russian parts of the city. Preceding and during the meetings tracts are offered to all who pass by. These thousands of printed gospel messages are carried to the shops and homes of many, far and near. The sick are invited to the daily clinic.

3. *Outstation Work.* Our work outside of Harbin is carried on by five evangelists and three Bible women. These are located at five towns, some of which are a considerable distance from Harbin. At each place there is now a group of earnest Christians. There are a half dozen or more other places which the evangelists visit to hold Bible classes and evangelistic meetings. Some of these places also have their own rented or leased rooms. There were nearly a hundred baptisms at the outstations last year.

4. *Chinese New Year Meeting.* During the New Year holidays evangelistic campaigns were put on in the city and at all the outstations except one. This work was also extended to other places where there are no evangelists. During the New Year campaign four hundred registered their names as desiring to study the gospel or as having decided to accept Christ as Lord.

5. *Church Difficulties.* For the past two years the evil one has been unusually active in Harbin, bringing about divisions in several churches of different denominations and nationalities. A split in the Harbin Baptist Church was inevitable. Because we were opposed to employing men who proved themselves unworthy, it became necessary for us to withdraw with the pastor and more faithful members and form another church. The new church is free and independent.

6. *Special Meetings for Christians.* Miss Marie Monsen, Norwegian missionary, of unusual spiritual power, came to Harbin. Rev. C. L. Culpepper of Hwanghsien was also invited to conduct special services here. These good people each gave a week of helpful Bible teaching and preaching. The evangelists were all in from the outstations for the meetings.

7. *Special Trips.* This spring Pastor Yang and Dr. Frank Lide of Hwanghsien, Shantung, also visited several places east of Harbin, where many heard the gospel, while the writer was on a trip in another direction. Pastor Yang reports interesting experiences far back in the mountains at a another town that has recently grown up in this new Manchuria country. The gospel had never been preached there before. Having heard that Pastor Yang was in that part of the country, the head of the village came after him. He preached daily for about two weeks to a goodly number there, not a few of whom indicated their determination to become Christians. Pastor Yang remained in the eastern part of Manchuria for two months. While he was there the writer made a trip to three places north of Harbin, baptizing eight. At one place new work was begun, and a preaching place rented. Then another trip of a month was made this spring to eight towns and cities north and west of Harbin, the farthest being Hailar. At three of the towns visited the gospel had never before been preached. The people were responsive and appreciative. Twenty thousand Chinese and Russian tracts were distributed on this trip. We were able to investigate also, for our Harbin American Relief Committee, the condition of poor Russian refugees.

8. *Tract Distribution.* A larger proportion of Chinese residing in the towns and cities of North Manchuria can read than in other parts of China generally. Seeking to meet our obligation in this respect, extensive dissemination of gospel tracts is being continued. Not so many are distributed at the railway station as during recent years, for not so many immigrants are now coming from the south.

A prominent Christian woman of New York furnishes annually a few hundred dollars (United States currency) for printing and distribution of tracts for the 300,000 or more Russians living in North Manchuria and other parts of China. The pastor and evangelist of the Harbin Russian Baptist Church write or select, and translate free of charge, these tracts and booklets. A hundred thousand are distributed annually, Peking, Tientsin, Shanghai and other towns being supplied from here.

At Christmas two hundred and fifty New Testaments were sent up to the Russian emigrés in the "Three Rivers' Regions" far north of Hailar. The Christian Book Room of Shanghai graciously furnished a thousand each of beautiful colored Russian and Chinese gospel calendars for the Russians. Some of the Russian tracts are read by Soviet (Red) as well as White Greek Catholic Russians in Manchuria, and, not a few we hope, are carried even into Russia.

9. *Refugee Relief.* Russians, Germans, Chinese and Koreans continue to leave Russia, fleeing across the border into Manchuria. The ultimate destination is usually Harbin, but with a hope that they may get into the United States or Canada. Several thousand crossed the border the past twelve months. To do this they risked their lives, for Red (Soviet) guards along the frontier kill or imprison all captured when attempting to leave the country. These people are not allowed to bring out anything with them, and are fortunate if they escape with their lives. After reaching Manchuria

they must beg from Chinese peasants, or manage to exist in some other way until relief organizations here in Harbin are able to send food and clothing to them. During the past winter, which was the most bitter in thirty years, there was terrible suffering among these refugees. Endeavors to assist these refugees are not in vain. Quantities of clothing and considerable money for relief was secured from missionaries and others in Korea; also funds from interested parties in China and abroad.

During the winter large numbers of Lutherans and Mennonites, who a few hundred years ago moved into Russia because of persecution elsewhere, have now fled from Siberia into Manchuria because of persecution by the Reds in Russia. German friends and others here have recently succeeded, after much difficulty, in bringing some of these Christians to Harbin. Money and clothing has also been sent to us for their relief. This spring several groups of Russian Baptists came across the Siberian border. They were also in great distress until sustenance reached them. They are now settling down on Chinese government land kindly provided by the governor of Heilungkiang Province last year at the request of our American Relief Committee. At this time we are working toward the release of five Russian Baptist families from a mine far up in the mountains of Heilungkiang Province not far from the Siberian border where they are being detained under the threat that should they attempt to escape they will be sent back to Siberia, where death awaits them. The Chinese governor is lending his assistance in these matters.

CHARLES A. LEONARD.

Harbin, Manchuria, China.

August 31, 1931.

NEW TYPE OF MISSION MEETING

The annual meeting of the East China Mission (Northern Baptist) was held on the campus of the University of Shanghai, October 15-18. This meeting was a distinct departure from the type of days gone by. Instead of being attended exclusively by missionaries, there was present a group of Chinese colleagues who were the guests of the conference and who were given a full share in the discussions. These guests included pastors, school principals, teachers, secretaries. Perhaps they should not be designated guests for in the meeting all felt that they belonged to one big family. Such indeed was the testimony of one of the teachers: "We have been made to feel that we were truly one with you."

The program was built with fellowship as its central purpose. The chief feature consisted of four two-hour periods of Round Table discussions led by Dr. John Y. Lee, formerly one of the executive secretaries of the National Y. M. C. A. and now connected with a Government Bureau. Dr. Lee is the son of a Chinese Baptist pastor, a third generation Christian. He guided the discussions around the central theme of—"What are the essential contributions of Christianity to China"—and pressed deeply into fundamental spiritual concerns. "Why did you missionaries come to China?" he asked, "Have you been able to accomplish what you came for?" "Have you been able to give to Chinese a spiritual experience of Christ that makes them as envious as you are to share that experience with others?" "If you were to have to withdraw, would what you have planted die cut?" "The outsider thinks of Christianity as identical with

various institutions, schools, hospitals, social centers, and the like. How can it be shown that Christianity is something much more than these institutions,—a spirit and a life lived in the consciousness of God? Do those in our churches really understand and appreciate the meaning of this life with Christ in God?"

The contributions of the Chinese colleagues in these discussions were greatly heartening to the missionaries, many of whom have labored decades in the hope that the Chinese would more and more assume responsibility for giving the gospel to their fellows. In no uncertain terms we were told that it was impossible for one who had really given himself up to Christ to desert His cause, that they were committed to the cause and would give their lives that it might not fail. Gratitude and appreciation for the service of the missionaries was expressed in no mere formal or "guest-breath" terms. In these trying days is there anything more important than to draw missionaries and their Chinese brethren and sisters into a closer fellowship and deeper harmony. Those who were in this conference feel that it constituted a real advance to this end.

Dr and Mrs. Goddard of the hospital at Shaoshing, and Dr. and Mrs. Hylbert of Shanghai (Dr. Hylbert is the Mission Secretary), were welcomed back to China the second night of the meeting. They brought interesting reports of their visitations in the churches in America, and also reported their visits with the boys and girls, the children of the East China missionaries whom they saw in various places in America. One of the special features of the mission meeting each year is the Children's Service, when the children who are in China have the central place and those who are not here are remembered by us all. One of the Chinese pastors testified afterwards that this meeting was to him the most impressive of all as it revealed to him as never before the interest of the missionaries in the children, and he proposed to go back to his church and see that the children were put nearer the center of its life.

THE N. C. C. AND FLOOD RELIEF

The National Christian Council has released Mr. Lobenstine to give part time to flood relief work. He is a member of the Standing Committee of the National Flood Relief Commission, and is acting as liaison officer between the Commission and the churches and missions.

Thus far the help of the Christian community has been sought: (a) In arranging for a survey of certain much needed data in regard to the comparative losses and needs of the people in different parts of the flooded areas. This is being financed by the National Flood Relief Commission, and is conducted by the Department of Agricultural Economics of the University of Nanking, which has a staff of some fifty persons engaged in gathering and collating the information. In addition it secured, largely through local Church and Mission agencies, the help of about two hundred and fifty other investigators in making its local studies of the flooded districts. The first part of the report should be available by the end of this month. (b) In sending factual information regarding conditions in the flooded areas and the relief work being undertaken regularly on an average of three or four times a month. This publicity is being jointly carried on and financed by the N. F. R. C. and the National Christian Council. The former invited Mr. Vernon Nash, chairman of the department of journalism of Yenching University,

to come to Shanghai for this publicity campaign. During the past two months these mail releases have been sent to a list of approximately three hundred relief agencies in other countries, mission boards, and denominational papers. (c) In securing missionary and Chinese Christian volunteer workers for relief in connection with the N. F. R. C. The first appeal some weeks ago was for doctors and nurses from mission medical schools, outside of the flooded areas. To this there was a ready response and of course all the hospitals in the flooded areas are offering all their facilities for this work. The same applies to many other missionaries and church workers.

At the moment of writing, we are informed that the following list of needs has been received by Mr. Lobenstine: for the department of inspection 22 men to act as district superintendents, and 172 inspectors; for the commissary department 31 sub-depot masters and 27 transport masters. It is hoped that the churches and missions may continue to be able to supply persons on salary to help in this work. The National Flood Relief Commission will undertake to meet the necessary traveling and maintenance allowance. It will also be able to use limited numbers of suitable persons whose salaries are not otherwise provided. Correspondence in regard to cooperation in this work may be addressed to Mr. Lobenstine at the N. C. C. office.

The need of funds and of help in the way of personnel will continue throughout the winter and spring months. There is unfortunately every reason to believe that the effects of the flood and resulting famine will make themselves cumulatively felt until the spring crops are harvested. Colonel Stroebe, head of the survey department of the Yangtze Conservancy Board is of opinion that in certain sections of North Kiangsu some areas are likely to be freed from water only through evaporation in the late spring and summer, as there are no natural means of drainage.

During the spring also will come the need of helping in the rehabilitation of the farmers who have lost their cattle in many places, also their homes and all of their possessions. However meagre these may have been they were nevertheless necessities, and it is essential if some millions of flood sufferers are to get on their feet again that adequate help be extended to them during this period. The Government is undertaking to raise six million dollars for the work of rehabilitation. There will be ample opportunity for Christians to assist in the development of mutual aid societies, through which it is expected to extend this help.

Work and Workers

Christians Face Political Situation.—The following letter was sent to the Reverend Akira Ebizawa, Secretary, National Christian Council of Japan. "In view of the critical situation in Manchuria, endangering not only peace between two nations but also the stability of the entire Far East, represent-

atives of the Churches in Peiping came together on October 1, 1931, for prayer and to consider the duty of Chinese Christians at this time of strained international relations.

"Led by our much beloved Pastor Tseng Tung Chen of the Methodist Episcopal Church, the represent-

atives bowed before God asking forgiveness for our human passions and blindness and the guidance of the Holy Spirit that His children on earth might learn to walk in the way of peace. With a sense of God's over-ruling presence, the representatives went on to consider the business which had called them together and among others voted unanimously to send you the cablegram, for transmission to our brother-Christians in Japan.

"As Christians we feel a serious responsibility to rise above political disputes and partisan prejudices and help our people to do what is right and what will strengthen instead of weaken the forces that are already working for world peace and human brotherhood, following in the footsteps of our Lord and Master, Jesus Christ, who has shown us the way of supreme love and sacrifice.

"We are confident that our longing for peace and friendly relations between the nations will meet with a hearty response from our brother-Christians in Japan so that together we may labor and look forward not only to a speedy return of normal relations in Manchuria but also to that better and brighter day of good-will among the peoples of the world, foretold by prophets of old, when nations shall beat their swords into plowshares; neither shall they learn war any more. (Isaiah 2:3-4)." Y. Y. Tsu, Chairman, Committee on Friendly Relations.—"The China Christian Advocate."

News from Yenping (Fu).—For about twenty years the territory in which the Yenping Annual Conference lies has been suffering from revolution and banditry. Each year we thought the worst had come, only to find conditions worse the following

year. In the early years of banditry neither the missionaries nor the Chinese Christian workers had to fear the bandits, the bandits being quite friendly to both. In those days even the church members were exempt from the destruction caused by the bandits. Frequently we warned our pastors not to take into the church such who were coming in only to escape the ravages of these outlaws, but even then many became members of the church for just this cause. For a number of years the missionaries and also some Chinese pastors were able to influence some of the bandit chiefs to enter the regular army with their followers.

But conditions have changed. When bandits came from other parts of the province and from other provinces "who knew not Joseph" they made no distinction between Chinese and foreigners. All now had to suffer alike. None were immune from being taken captive and held for ransom. Both Chinese pastors and missionaries have been taken captive and a number of both have died at the hands of the bandits. No longer are church members spared when a village is being looted.—"The China Christian Advocate."

Dr. Sherwood Eddy's Visit to Tsinan.—The University met together in Kumler Chapel, Friday morning at 8.30 to hear Dr. Eddy. The Chapel was well filled with students and members of the staff. Dr. Eddy began his address by noting the great changes that have come to China; changes that came singly to other nations have all come at once here and greater changes will come in the future. He mentioned the problems China has to face now, militarism and civil war, great poverty, opium, squeeze and bribery, famine, flood and despair.

He asked, What can save China? Has war ever saved China? Can abolishing unequal treaties and capitalism save China? Can Communism with its terrible tyranny save China? Can nominal Christianity save China?

The real spirit and life and character of Jesus can save China. Wherever the real spirit of Jesus goes we get education for all, hospitals, sacrifice and service, womanhood uplifted, a passion for social justice. Jesus gives a passion for liberty. Where his gospel is received it gives new character and transforms society and nations—gives us the power of God in our lives.

Dr. Eddy closed his talk with a plea to the students to give their lives to China as Christian men and women. You have only one life to live. Will you give Jesus a chance in your life for China? —“Cheeloo Bulletin.”

The Boone Compound and Flood Relief.—From August 20 to September 29, Hua Chung College and Boone Middle School were turned into a refugee camp for the Wuhan flood victims, and the staffs of the two institutions, except those who were away for the summer, were kept busy doing relief work.

Educational work, College and School, had to be temporarily suspended. Bishop Roots, representing the American Church Mission, which owns most of the buildings in the compound, appointed Mr. R. A. Kemp to take charge of all the buildings for flood relief. A committee was formed to consider ways and means of opening up the College and School buildings for the accommodation of the hundreds of flood victims in the compound. One building after another was opened up, until finally all except the offices, College science laboratories and the lower part of the Library,

where the stacks are, were used for flood relief.

A compound sanitation committee was at once formed, with the Head of the Hua Chung Physics Department as chairman. Very soon, however, the task proved to be too much for a small group of workers. Fortunately, the Sanitation Department of the Flood Relief Commission of the Central Government, fully realising the seriousness of the situation, sent a number of experts to take charge of sanitary conditions in the different refugee camps in Wuchang, and our campus was the first to be taken care of. A sanitary engineer, Mr. Yang, graduate of Central University, Nanking, was stationed in our place to supervise the sanitary conditions and at the same time to train twenty police cadets to be sanitary inspectors in other refugee camps to meet the emergency. At first sixty scavengers, and later thirty, were used by the Government in the campus.

The Mothers Club of the Churches in Wuchang raised a special fund for relief work among the women refugees. They bought bedding for a temporary maternity hospital opened in the Boone Infirmary, provided bedding for the sick and aged people who were found to be without adequate covering, and gave out padded clothing, some hundred pieces, to women and children suffering from the sudden cold spell. They also transformed the College bath rooms into an emergency public bath for women. A committee of the Club supervised daily giving of hot baths with disinfecting fluids. Hundreds of women refugees, not only those of our own campus, but also many from other camps, took advantage of this privilege.

The Epidemic Prevention Association, a private enterprise on

a small scale, started as early as the first part of August by the Commissioner of Education, the staff members of Wuhan University, Chung Hwa University and Central China College, and the physicians of the Church General Hospital and the London Mission Hospital, and maintained exclusively on free contributions made by the teachers and doctors in those institutions mentioned above, sent us doctors and nurses to inspect the refugees and to inoculate them against cholera from two to four every afternoon. The physicians thus sent by the Association were doctors from the two mission hospitals in the city and a few physicians of the different schools. Later, Dr. George Hadden of Union Hospital, Hankow, upon the invitation of Bishop Roots, also came to our help, and he brought with him three women nurses to assist in the work.

For the first few days, there were about a thousand refugees in the Boone compound. The number, however, mounted gradually day after day until we had 2833 on the first of September, not counting the many church-workers who were also flood victims but were housed separately in the Scouts' building and the Divinity School. The number of the latter group was about two hundred.

Present Trends in Foreign Missions.—At a conference of newly appointed missionaries of the American Board Dr. Cornelius H. Patton presented fourteen points formulating present trends in foreign missions. These fourteen points are as follows:—

1. To transfer leadership and ownership to the national Christians of each land as early as possible.

2. To recognize more fully the responsibility of Governments and

to co-operate with them in so far as fundamental Christian principles allow.

3. To encourage and conserve the values of indigenous religion and culture wherever found, seeking always to domesticate Christian ideals and institutions in the environment and tradition of each land.

3. To maintain, as may be necessary, the distinction between Christianity and so-called Christian civilization.

5. To interpret the Christian message in such a way as to make it applicable to the total life of a people.

6. To make evangelism complete by emphasizing the Christ-spirit as the saving element in all processes of social improvement.

7. To stress the improvement of rural communities as the special need of the hour.

8. To adapt education to the circumstances of a given people and as furnishing the background for national strength as well as for the development of the religious life.

9. To offer motive and guidance in the effort to save the people of the East from the mistakes of the industrial order of the West.

10. To work for the consolidation of the Christian forces throughout the world.

11. In the selection and training of missionary personnel to insist upon the highest degree of efficiency attainable.

12. To help people at home and abroad to realize and appreciate the world of our day as a unity of interests and aspirations.

13. To attempt to preach the eternal Gospel by word and in terms that men and women of this age will understand.

14. To find in the leadership and saving power of Christ the only hope of a distressed and

bewildered yet spiritually hungry world.

National Government and Famine Relief Agencies.—The last Annual Report of the China International Famine Relief Commission has an interesting paragraph on the way the National Government assisted it through the remission of freight and duties. "In 1930, as in 1929, the National Government granted special facilities to the relief agencies. It is well nigh impossible to evaluate accurately the amount of money remitted on freight charges and duties on the materials handled. But it is evident that the remitted charges should be regarded as subsidies made by the Government for the furtherance of the Commission's activities.

"A conservative estimate was, however, made. On account of the relief grain, the amount remitted was not less than \$506,000; duties \$172,000. We would have had to pay over \$49,000 to the Peiping-Suiyuan Railway for the materials sent to the Satochu works. Duties on these cargoes would have amounted to over \$2,600. Railway passes for relief personnel on this line were estimated to be worth almost \$10,000. The Peiping-Liaoning line remitted \$4,100 in freight also for the Satochu materials. These items would total over \$745,000 not to mention miscellaneous other privileges enjoyed by the C.I.F.R.C., particularly the cost of telegrams exchanged among the committees and offices scattered in distant cities. For all these facilities granted the Commission, an ex-

pression of hearty appreciation is here respectfully tendered."

Credit Cooperatives.—"Credit Cooperatives in 1,000 Villages" is the title of an interesting article in *The Chinese Social and Political Science Review*, July, 1931. The Chinese International Famine Relief Commission began to promote these co-ops as early as 1922. In China this cooperative scheme heads up in "people's banks" or credit societies. Local initiative is stressed. Of the present standing staff of eighteen 61% come from the cooperators. There are 948 such cooperatives in Hopei and about two dozen in Shantung. In all 26,000 farmers are associated therein having invested about \$65,000—less than \$3.00 a member. Two hundred and seventy-seven of these unit societies have been recognized by the C.I.F.R.C. Most of the funds go into crops, capital outlay and the retiring of high-interest debts. So far only about two percent of the money goes into permanent improvement. All loans made to the co-ops bear an average interest of less than seven percent. No security is required except a pledge to pay on the date. Of the \$200,000 so far advanced to the co-ops not a cent has been lost. "That the farmers are quite capable of managing a common enterprise is borne out by the fact that so far there has been no case of litigation, although in the co-ops some 26,000 individuals and more than a quarter of a million dollars have been involved in a period of over more than eight years."

BUSINESS ARRANGEMENTS FOR 1932

The January issue of THE CHINESE RECORDER will be printed by a Chinese Christian printing establishment. The work of despatching and accounting will be in experienced and capable hands. In the meantime address all correspondence, including remittances, to THE CHINESE RECORDER, Room 210, Missions Building, 23 Yuen Ming Yuen Road, Shanghai, China.

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| shè ⁴ 1191b | 示 社 961a748c | the earth; a society; an altar. R. |
| shè ⁴ -chang ³ | 社長 | a village elder (hsiang ¹ chang ³). |
| shè ⁴ -chí ² -nan ² -pao ³ | 社稷難保 | cannot protect the empire. |
| shè ⁴ -chí ² -l'an ³ | 社稷壇 | altars of the land and grain. |
| shè ⁴ -hui ⁴ | 社會 | society N. |
| shè ⁴ -hui ⁴ -chêng ⁴ -ts'ü ⁴ | 社會政策 | socialism in politics N. |
| shè ⁴ -hui ⁴ -chiao ⁴ -yü | 社會教育 | social education N. |
| shè ⁴ -hui ⁴ -chieh ¹ -chi ² | 社會階級 | caste, social rank N. |
| shè ⁴ -hui ⁴ -chü ³ -i ⁴ | 社會主義 | Socialism N. |
| shè ⁴ -hui ⁴ -hsiao ² | 社會學 | sociology N. |
| shè ⁴ -hui ⁴ -kung ⁴ -lun ⁴ | 社會公論 | public opinion N. |
| shè ⁴ -hui ⁴ -tang ³ | 社會黨 | socialists N. |
| shè ⁴ -jih ⁴ | 社日 | sacrificial days (hsien ⁴ chí ⁴). |
| shè ⁴ -lun ⁴ | 社論 | editorial, leading article N. (lun ⁴ |
| shè ⁴ -shuo ¹ | 社說 | same. [shuo ¹). |
| shè ⁴ -shên ² | 社神 | altar of the spirit of the earth. |
| shè ⁴ -l'an ² | 社壇 | an altar (chí ⁴ ssü ⁴). |

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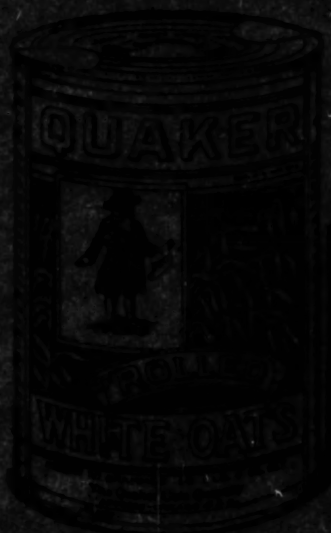
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